

Andrews University

Digital Commons @ Andrews University

Dissertation Projects DMin

Graduate Research

2018

Family, Social Class, and Evangelism: Developing a Strategic Evangelistic Plan to Engage the Middle and Upper-Class Families in the Dennery Community of Saint Lucia

Dolston L. Morian

Follow this and additional works at: <https://digitalcommons.andrews.edu/dmin>



Part of the [Practical Theology Commons](#)

Recommended Citation

Morian, Dolston L., "Family, Social Class, and Evangelism: Developing a Strategic Evangelistic Plan to Engage the Middle and Upper-Class Families in the Dennery Community of Saint Lucia" (2018). *Dissertation Projects DMin*. 525.

<https://digitalcommons.andrews.edu/dmin/525>

This Project Report is brought to you for free and open access by the Graduate Research at Digital Commons @ Andrews University. It has been accepted for inclusion in Dissertation Projects DMin by an authorized administrator of Digital Commons @ Andrews University. For more information, please contact repository@andrews.edu.

ABSTRACT

FAMILY, SOCIAL CLASS, AND EVANGELISM: DEVELOPING
A STRATEGIC EVANGELISTIC PLAN TO ENGAGE THE
MIDDLE AND UPPER-CLASS FAMILIES IN THE
DENNERY COMMUNITY OF SAINT LUCIA

by

Dolston L. Morian

Adviser: Colwick M. Wilson

ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Document

Andrews University

Seventh-day Adventist Theological Seminary

Title: FAMILY, SOCIAL CLASS, AND EVANGELISM: DEVELOPING A STRATEGIC EVANGELISTIC PLAN TO ENGAGE THE MIDDLE AND UPPER-CLASS FAMILIES IN THE DENNERY COMMUNITY OF SAINT LUCIA

Name of researcher: Dolston L. Morian

Name and degree of faculty adviser: Colwick Wilson, PhD

Date completed: May 2018

Problem

In the St. Lucia Mission of Seventh-day Adventist traditional evangelistic tent meetings have resulted in a steady growth in church membership. However, the majority of converts added to the church has consistently come from the lower-class individuals of the society. Not surprising therefore, there has been a small increase in new members from the middle and upper-class communities. Arguably, the traditional approach to evangelism conducted by the Seventh-day Adventist Church in St. Lucia is not as effective in reaching the middle and upper-class subgroups as it is with members of the lower social class groups. The need to pay urgent special attention to all social groups including middle and

upper-class individuals is an imperative because of the inclusive nature of the Gospel commission.

Method

The method that was employed to address the problem was a family life education initiative. A survey instrument (SI) was administered to collect data from the Dennery community. This information was used to guide the formulation of an evangelism plan that resulted in contacting 130 persons. The participants voluntarily received a survey that comprised five sections of inquiry. These areas include information about marriage and family life, health and family, social issues, and spirituality and the family. A total of 91 persons volunteered and completed the field survey. Fourteen interviewers administered the survey to the 91 participants over a period of seven days. In addition, a number of activities were planned and executed to engage members of the middle and upper-class. These data were evaluated and the findings helped to guide the development and execution of the family life education plan administered to engage the affluent family members in the Dennery community. The results indicated that the wealthy in Saint Lucia required a more creative and inviting approach. The outcomes showed that the family life education approach was a friendly and viable option for engaging the affluent social classes in St. Lucia.

Results

The execution of a family life education model of evangelism has generated a response to the Gospel from the affluent family members. More than one hundred persons responded to the initiative by participating in more than three of the events, four were

baptized, one couple were married and others have become the new advocates for this family life education initiative.

Conclusion

From the outcome of the project, the family life education approach offered to the middle and upper-class families has proven to be a viable option. This approach: (a) engaged the rich and wealthy families, (b) was a relationally viable option, (c) did effect transformation, (d) was a creative way of presenting the gospel, (e) engineered a culture of inclusion of the rich, (f) saw greater participation of the membership in the work, (g) has a natural discipling component, and (h) has helped the voice and service of the church become more audible and attractive. This plan has effectively engaged the wealthy middle and upper-class families.

Andrews University
Seventh-day Adventist Theological Seminary

FAMILY, SOCIAL CLASS, AND EVANGELISM: DEVELOPING
A STRATEGIC EVANGELISTIC PLAN TO ENGAGE THE
MIDDLE AND UPPER-CLASS FAMILIES IN THE
DENNERY COMMUNITY OF SAINT LUCIA

A Project Document
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by

Dolston L. Morian

May 2018

© Copyright by Dolston L. Morian 2018
All Rights Reserved

FAMILY, SOCIAL CLASS, AND EVANGELISM: DEVELOPING
A STRATEGIC EVANGELISTIC PLAN TO ENGAGE THE
MIDDLE AND UPPER-CLASS FAMILIES IN THE
DENNERY COMMUNITY OF SAINT LUCIA

A project document
presented in partial fulfillment
of the requirements for the degree
Doctor of Ministry

by

Dolston L. Morian

APPROVED BY THE COMMITTEE:



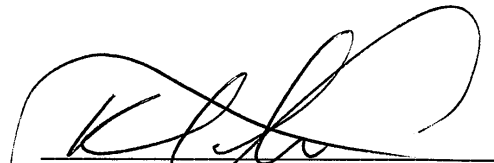
Adviser,
Colwick M. Wilson



Lionel Matthews



Edyta Jankiewicz



Director, DMin Program
Kleber D. Gonçalves



Dean, Seventh-day Adventist
Theological Seminary
Jiří Moskala

05/03/2018

Date approved

DEDICATION

I dedicate the accomplishment of this project in honor of my dear mother
Ambrocene Morian (deceased) for teaching me about the simple
virtues of life that set the foundation and pathway for this success.

I would also like to dedicate this work to my loving wife
Ruth Morian for standing equally tall
with me in this accomplishment

TABLE OF CONTENTS

LIST OF FIGURES	vii
LIST OF TABLES.....	ix
LIST OF ABBREVIATIONS.....	x
ACKNOWLEDGEMENTS.....	xii
CHAPTER 1	
1. INTRODUCTION	1
Justification of the Study	2
Description of the Ministry Context	3
Statement of the Problem.....	4
Statement of the Task.....	5
The Limitations of the Research Project.....	5
Description of the Project Process	6
Theological Reflections.....	6
Literature Review	7
Development of the Intervention.....	7
Structure of the Intervention.....	8
Definition of Terms.....	9
Summary	10
2. THEOLOGICAL REFLECTION.....	11
The Theological Foundation of Marriage and Family: A Brief Discussion From Genesis	11
Family System is Relationship Rooted in Covenant.....	15
Old and New Testament Concept of Family Redemption: A Brief Study and Reflection of the Adoption Principle (Eph 1: 5).....	19
Evangelism in the Old Testament: A Family Concern	21
New Testament Evangelism: The <i>Oikos</i> Principle	23
Insights From the Writings of Ellen White on Working for the Rich	25
The Societal Collapse is an Invitation to Family Ministry	26
Family Life Evangelism: Adventist Urgency	28
Family Evangelism, Families of Wealth, and Eschatology: Adventist Incentive	31
Conclusion	33
3. LITERATURE REVIEW	35

Stratification: Defining the Middle and Upper Class Social Cohort	35
Understanding the Middle and Upper Class Response to the Gospel in the St. Lucian Social Space	40
Challenges Confronting the Middle and Upper Class Cohorts.....	44
The Relational Church and the Middle and Upper-Class Cohort.....	47
Planning Strategically for the Work With the Middle and Upper Class Groups.....	50
The Relevance of Family Evangelism in a St. Lucian Context.....	52
Implication and Conclusion	54
 4. DESCRIPTION OF THE INTERVENTION	 56
Gathering Historical Information to Evaluate the Past Experience of the Church.....	57
Population Growth of the Middle and Upper-Class in Dennery.....	60
Evaluating the Health Status of the Dennery Seventh-day Adventist Church.....	61
The Major Elements to the Project Approach.....	65
Prayer and Relational Approach	66
Strategic Planning and Project Execution Approach	68
Family Life Evangelism and Project Proposal.....	69
Project Commencement and Implementation Approach	71
Selecting and Training Volunteers for the Project.....	72
Who are Volunteers?.....	72
Training of Volunteers.....	73
Volunteers: Age Qualification, Empowerment, and Acquired Competency	75
Summary	76
 5. NARRATIVE OF INTERVENTION IMPLEMENTATION.....	 78
The Correlation Between Demographics and Research Relevance.....	78
Test Subjects	79
Sections of the Instrument and Their Description	79
Marriage and Family.....	80
Section One: Questions and Findings on Marriage and Family	80
Section Two: Questions and Answers on Health and the Family Life Section	89
Section Three: Questions and Answers on Social Issues and the Family.....	93
Section Four: Questions and Answers on Spirituality and the Family Intention.....	98
Determining the Outreach Evangelistic Engagement Strategy From Survey Analysis	102

Launching of Project Intervention and Evaluating Progress	103
Summarization of Action Plan executed in the Research Project.....	106
Marriage and Family Life Section.	106
All Male Conference.....	106
Married Couple’s Empowerment Conference.	107
Health and Family Section.....	107
Social Issues and Family.....	108
Spirituality and Family	109
Summary	109
 6. PROJECT EVALUATION, LEARNING POINTS, AND RECOMMENDATIONS.....	 110
Personal Learning Points	112
The Implications of the Learning From the Project.....	113
A New and Meaningful Culture.....	113
Challenges and Opportunities Encountered.....	115
Internal Challenges	115
Internal Opportunities	115
External Challenges and Opportunities Encountered	117
External Challenges	117
External Opportunities.....	118
Recommendations.....	119
Recommendation #1: The Church Must Seek to Become Relationally Compliant With Family Life Measures and Make These the Baselines for Ministry.....	119
Recommendation #2: Make the Church a Center for Family Life Evangelism	120
Recommendation #3: Revive a Holistic and Inclusive Mission Agenda.....	120
Recommendation #4: View Family Life Ministry as a Catalyst to Greater Public Ministry.....	121
Recommendation #5: Develop a Community Sensitive Culture ...	121
Recommendation #6: Help Church Members to become More Class Sensitive.	122
Conclusion.....	122
 APPENDIX.....	 123
 REFERENCE LIST	 127
 VITA.....	 136

LIST OF FIGURES

1. Gender specification	83
2. Participants age grouping	83
3. Social class specification	84
4. Existing difference of challenges among social groups	85
5. Similar or different family challenges	86
6. Three most significant subjects for middle and upper-class families .	87
7. Dealing with emotional pain	88
8. Concern for children involvement with illegal drugs, gang activity, and sexually transmitted infections	89
9. Earnestness in seeking help to secure families in the middle and upper-class range	90
10. Concerns for degenerate diseases	91
11. Levels of gratefulness	92
12. Attitude about lifestyle changes	93
13. Extent to which males are engaged in providing domestic support	94
14. Violence against women	96
15. Degree of suicide awareness and sensitization	97
16. Concern for child abuse	98
17. Concern for male aggression and abuse	99
18. Praying as family	100
19. Extent to which middle and upper-class are drawn to God in times of grief and loss	101
20. Degree of assurance in meeting loved ones at the resurrection	102

21. Consideration of Jesus for receiving a better life.....	103
22. Natural Church Development profile of Dennery Seventh-day Adventist church, Saint Lucia	113

LIST OF TABLES

1. William Lloyd Warner Model of Social Stratification	38
2. Years of Family Establishment in Dennergy	84
3. Conversation About Cancer in Middle and Upper-Class Families	92
4. Concern for Crime	95
5. Bible Reading and the Middle and Upper-Class Families	100
6. Plan of Action and Rationale for Approach	105
7. Instrument Influencing Members to Join the Adventist Church in North America	109

LIST OF ABBREVIATIONS

GCNASDA	General Conference Ministerial Association of Seventh-day Adventist
KJV	King James Version
NaFLiC	National Family Life Council
NCD	Natural Church Development
SDBC	<i>Seventh-day Adventist Bible Commentary</i>
SI	Survey Instrument
TMI	Total Membership Involvement

ACKNOWLEDGEMENTS

I would like to acknowledge and express thanks to several important persons for providing guidance, support, encouragement, and invaluable insights along this signature academic journey of my life. To Dr. Colwick Wilson and Dr. Lionel Matthews my adviser and second reader for sharing their precious time and expertise with me to ensure that this project was expertly navigated. For ensuring that the text was well written and that all the rudiments of this project were up to the required standard and ready for assessment. To you both, I am eternally grateful.

To Pastor Johnson Frederick the former president of the Mission for showing interest in my academic journey; the members of my cohort support group for their encouragement and for systematically inquiring about the progress I was making on my journey. To pastors Caius Alfred and Richard White my classmates and colleagues in ministry for functioning like cheerleaders providing the wind of encouragements, prayers, and inspiration that kept my academic sails going in the right direction; to the Dennerly Seventh-day Adventist church for providing me with the challenge of implementing the project; to my dear brothers Keith, Kirby, and Derrick Morian for keeping me reminded of how proud they were of me for taking on this magnificent journey. To my loving wife, sweetheart, and confidant Ruth Norbal-Morian who gave herself totally to ensure my success until this painstaking, yet rewarding endeavor was realized. The inspiration she provided through her kind words and prayers reassured me of God's help every time I seem to be going under. And now, the quiet joy you share in seeing me accomplish the task.

Greatest thanks and praise to Almighty God for His kindness in providing me with great friends, health, the academic ability, safe travels, for answering my importunate prayers, and for guiding me providentially through this amazing journey of my life. Thanks again.

CHAPTER 1

INTRODUCTION

The goal of chapter 1 is to describe the contextual framework of the existing problem, provide an overview of the task, state the delimitations associated with the intended project, describe the approach that was taken in the project to accomplish the purpose of evangelizing wealthy families, offer brief theological reflections, provide a limited literature review, present an outline of the table of contents for the project. The chapter will conclude with definitions of key terms that are important to this study together with a brief summary of the chapter.

All around the world there are changes taking place in every sphere of life with a rapidity never experienced before. Kotter (2012) says, “The speed of change continues to increase” (p. vii). The changes that are taking place surface with new challenges. Kotter (2012) intimates, “Whenever human communities are forced to adjust to shifting conditions, pain is ever present” (Chapter 1, para. 3). According to Friedman (2005);

High-tech companies in the last few decades who failed to navigate the rapid changes brought about in the marketplace by these types of forces may be a warning to businesses, institutions, and nation states that are now facing these inevitable, even predictable, changes but lack the leadership, flexibility, and imagination to adapt—not because they are not smart or aware, but because the speed of change is simply overwhelming them. (p. 46)

The relevance of the work of evangelism done by the Seventh-day Adventist Church in Saint Lucia may be hindered because of a seeming unwillingness to change its present approach in the ways it executes its *modus operandi*, especially to the wealthy

families in Saint Lucia. The church was established and charged to fulfill the evangelistic mandate of the gospel to the entire world (Matt 28:18-20). Most of the evangelistic operations in the Saint Lucia Mission have been designed to target the marginalized lower class. The number of converts added to the Seventh-day Adventist denomination from the growing middle and upper-class is very sparse. There is a pattern of disparity between working class members and those of the middle and upper-class drawn to the church's community of fellowship. The traditional evangelistic tent meetings conducted in the disadvantaged communities has resulted in significant growth in the number of new adherents to the faith. However, in communities where affluent families reside, little has been done to engage this demographic group with the Advent message. At any rate, the evangelistic methods used on the island are often restricted to more traditional approaches. Unorthodox, thoughtful, and Christ-centered ways to engage wealthy families in the society are an urgent need. Therefore, this study sought to construct a project intended to generate a response from the middle and upper groups with the Gospel as taught by the Seventh-day Adventist Church.

Justification of the Study

The Seventh-day Adventist Church in Saint Lucia has been in existence for approximately 110 years but has had little success in its work for the growing numbers of wealthy families in Saint Lucia. There is no documentation to substantiate the implementation and sustenance of any serious evangelistic plan to present the Gospel to the middle- and upper-class families on the Island. Interestingly, during the past 10-15 years there has been a steady growth of the middle and upper-class families, especially in the northern and southern sections of the island. There are other communities, including

Dennerly where there is evidence of the growing presence of these families. The seeming absence of the middle and upper-class groups from the evangelistic work of the church may suggest that the traditional tent meetings might have become, at least in part, unappealing to these population groups. Hence, it is not surprising that very few persons from the middle and upper-class groups have become members of the church directly as a result of public evangelistic meetings. In light of this, there is an urgent need to incorporate new and more appealing ways to engage these groups. The family life education plan provides an innovative approach that is specifically geared to engage middle and upper-class groups with the biblical teachings of the Seventh-day Adventist church.

Description of the Ministry Context

For the past twenty-two years, I have worked as a Seventh-day Adventist pastor on the Island of Saint Lucia in a number of different ministerial roles. Specifically, I have served the church as a ministerial intern, district pastor, departmental director, and chairperson of several school boards.

Saint Lucia is 617 square kilometers in size and is located in the eastern Caribbean Sea on the boundary line of the Atlantic Ocean. This predominantly English-speaking country has a strong French culture with a population of approximately 170,000 residences (World Bank, 2010). History records that this land mass was the location of 14 hard fought battles between the French and English for the possession of the island. This is believed to account for the Anglo-French cultural mix of the Island. Agriculture, fishing, building construction, and tourism are the economic activities that facilitate the nation's economic survival.

The Seventh-day Adventist Church was established on the island from 1863 with a current membership of 23,649 adherents of the faith (Saint Lucia Seventh-day Adventist Mission Executive, June 2017). The Dennery Seventh-day Adventist church is located in the eastern section of the island in the Mabouya Valley with has a population of 12,876 residences. The commencement of the church is linked to the efforts of Hillary Edwards from Debriel. He was instrumental in leading a number of persons from the Dennery Village to accepting Jesus and the Adventist message. This new group became the nucleus of Adventism in this section of the Island. In 1958, they commenced the building of a 24 feet wide by 45 feet long edifice to worship God; the building was dedicated in 1962. Beginning with 38 persons, the membership has grown to 315 followers. The weekly attendance is 175 worshipers and an estimated 110 persons participate in most of its programs and activities. With the present increased population growth of the middle and upper-class families, this project was developed to respond to the need to provide an evangelistic plan tailored to engage the middle and upper-class residents of the Dennery community. The variables that were used to define the social classes are ethnicity, religion, educational attainment, and income. These factors have helped to provide a rational for determining the class dynamics in the Dennery community.

Statement of the Problem

The Seventh-day Adventist Church in Saint Lucia has experienced reasonable membership growth in recent times due to its commitment to public soul winning efforts. The traditional evangelistic tent meetings have helped to grow the church numerically. However, the influx of new converts in recent time reflects the results of a limited approach to the task of extending the gospel invitation to all social classes. Most of the

new affiliates of the church come from the lower class family, while a miniscule number has joined the church from the middle and upper-class families. There are a number of factors that may be responsible for the current evangelistic outcomes when analyzed by social class. However, there is the need for an intentional unorthodox plan to engage the middle and upper-class families in Saint Lucia with the Advent message.

Statement of the Task

The formulation of a family life education evangelistic plan designed to generate a response from persons from the middle and upper-class families in the Dennery community was the intention of this project. Seemingly at Dennery the church has been insular and unmindful of devising ways to connect with the classes under study in this project. The gospel commission (Matt 20:18-20) repudiates any form of class exclusion or non-engagement of any social group when it comes to the salvation of lost humanity.

The proposed project presents a family life education plan as a viable option to engage the upper-classes. An assortment of family life measures was used to address existing needs of the rich. Invitations extended to family members of the target groups to attend the events and a count to determine the number of times and the number of persons who will respond by attending the events. Volunteers to effectively administer the family life education action plan. The results have been used to determine the effectiveness of the plan in generating response from the wealthy in the community of Dennery.

The Limitations of the Research Project

The result of this project is limited to the Dennery context and may not be applicable to other affluent areas in St. Lucia largely because the sample used in this study is not representative of middle and upper-class members of the society. Not

surprisingly then, there are a number of variables that are unique to the middle and upper-class subgroups in the Dennery community. The category of persons who qualify as persons that constitute the middle and upper-class subgroups in Dennery are defined as those whose yearly income/earnings fall between EC \$20,000.00 to \$120,000.00. Such persons comprise of farmers, fishermen, business owners, teachers, policemen and women, political representatives, building contractors, and trades men and women. As such these categorization for Dennery may not be compatible to those in other communities in Saint Lucia.

Description of the Project Process

Theological Reflections

The theological reflections for this project are rooted in Scriptures, the writings of Ellen G. White and other relevant sources that support the development of the topics addressed in this study. These sources will be used to provide important insights on subject matters such as (a) theological foundation of marriage and family: A brief discussion of Genesis, (b) family systems is rooted in covenant, (c) Old and New Testament concepts of family redemption: a brief study and reflection of the adoption principle in Ephesians 1:5, (d) evangelism in the Old Testament: a family concern, (e) New Testament Evangelism: The *oikos* principle, (f) insights from Ellen White on working for the rich, (g) the social collapse is an invitation to family life ministry, (h) family evangelism: Adventist urgency, and (i) family evangelism, families of wealth, and Eschatology: Adventist incentive. These areas will be discussed in light of their importance in the argument for a family life education plan for engaging the wealthy.

Literature Review

The literature review gives treatment to such subject areas such as: (a) stratification: Defining the middle and upper-class social cohorts, (b) understanding the middle and upper-class response to the gospel in the Saint Lucian social space, (c) challenges confronting the middle and upper-class cohorts, (d) the relational church and the middle and upper-class cohorts, (e) creative planning and the work for the middle and upper-class subgroups, (f) relevance of family life evangelism in the Saint Lucian context, and (g) the conclusion.

Development of the Intervention

The intention of this project grew out of my concern for the evangelization of the wealthy families in Saint Lucia. I have observed in my over twenty years as a ministerial worker of the Seventh-day Adventist church little or nothing intentional has been done to engage this social category. The reluctance to engage the wealthy is premised on a subtle belief that the working for the wealthy is an arduous task. By observation, a great percent are members of the Catholic and Pentecostal faiths and seem settled in their religious affiliation. However, it is the responsibility of the Seventh-day Adventist church to develop pathways that allow for the effective and efficient transmission of the everlasting gospel to the more privileged sections of the community (Rev 14:6-14). I proposed a family life education approach as a promising method to engage the growing middle and upper-class families of the Island. While there may be frequent conversational encounters with the specified group, this level of interaction does not result in church affiliation and membership. An effective approach must present a more intentional front with a view of proselytization based on a message intended to “call out” from religious confusion (John

10: 16 & Rev 18:4). I interpret this process of calling out God's people as a relational call implicated in Revelation 3:20. This relational call is best captured in a family life setting and hence this project. My discussion in the literature review and the theological reflection on the concept of the 'oikos' is an affirmative platform for the project intention. The use of this approach presented a twofold possibility that of attracting the wealthy and effecting transformation for participants of the project.

Structure of the Intervention

This project was constructed on the basis of information gathered from participants who responded to a questionnaire that was designed for this intervention. The insights and analysis of the information was used to inform the event planning process. The volunteers initiated the process that will address the existing isolation of the wealthy from the Adventist evangelistic radar. As a result, the church was brought into immediate contact with the middle and upper-class families in the community.

A quantitative research methodology was used to gather information from the target groups. Fourteen volunteers were deployed to make first contact with the social groups for data collection process. This was to inform the strategic evangelistic planning with a family life education bias. The information was interpreted to provide insights to formulate the plan that was determined by the greater number of the responses in the particular sections of the survey instrument. This project was conducted over a period of two years, beginning May 2015 and concluding in December 2017. The effectiveness of the project was by the number of family members from the stated groups attending a series of family life events hosted to engage them.

Definition of Terms

'Adām: understood to mean generically man and woman.

Carpe diem ' meaning to “seize the day, trusting as little as possible in the future” (urbandictionary.com).

Deoxyribonucleic acid (DNA) is the inherited code [or life composition of the church] (Genetics Home Library, n.d.). It epitomizes the culture and life of the church. That which makes it what it is as an organism.

Evangelism: “Proclaiming or announcing good news” (Maynard-Reid, 1997, p. 59).

Family is described by Garland (1999) as, “The organization of relationships that endure over time and context through which persons attempt to meet each other’s needs for belonging and attachment and to share life purposes, help and resources (p. 39).

Social classes are “groups of families, more or less equal in rank and differentiated from other families above or below them with regard to characteristics such as occupation, income, wealth, and prestige” (Gilbert, 2015, p. 11).

Intentional ministry: “Is any social ministry, instrument, or program created or designed by the church to make a constructive impact or difference in the local community” (Rhone, 1997, p, 76).

Middle and upper-class families are those that generate a yearly income between EC \$20,000. 00 to 120, 000.00.

Oikos ' is a Greek reference that captures the evangelistic mode of going from house to house. It is suggestive of a relational way of sharing Christ with families (biblehub.com).

Volunteers are “people... who devote substantial amounts of their time and energy to helping others” (Liu, Holosko, & Lo, 2009, Introduction, para. 4).

Social stratification refers to “social ranking based on characteristics such as wealth, occupation, or prestige” (Gilbert, 2015, p. 3).

Subgroup is “A division of a group” (dictionary.com, n.d.).

Working classes are “Those who must sell their labor to the owners of the means to earn a wage and stay alive” (Gilbert, 2015, p. 3).

Summary

This abbreviated introduction to the project provided important insights to the problem of seeming ineffectiveness of the traditional evangelistic tent crusade in generating a response of the middle and upper-class subgroups to the presentation of the Gospel by Seventh-day Adventist faith. The family life education plan is a viable alternative for awakening interest and engaging the middle and upper-class family members with the gospel. I believe that this project has initiated a new mindset of enlisting more creative ways of conducting evangelizing in the future.

CHAPTER 2

THEOLOGICAL REFLECTION

The Theological Foundation of Marriage and Family: A Brief Discussion From Genesis

The value of family life education as a tool for the evangelization of the wealthy can be rationalized against the all-important emphasis Scripture and the prophetic insights Ellen White placed on the family. The following reflection will bear this out in a non-exhaustive manner.

The theology of marriage and family is rooted in the sacred writings of the Holy Bible. The subject is so noticeable that even the casual reader would not fail to observe references on the family from the inception of the Word of God. From the very first pulse of the Genesis account the Bible declares, “In the beginning God created the heavens and the earth” (Gen 1: 1). A few verses later, the Bible introduces a more profound relational engagement in the formation of the first family unit. In a co-creation act of the Godhead the first family was created after the Divine image. The Bible notes that both male and female were made in the image of God (Gen 1:26 KJV). As a Trinitarian family, God exists and functions as a relational being. So, in His likeness, mankind is a relational being as was demonstrated by God in the creation of man. This concept is at the very heart of the reality of the creation. The declaration, “This is now bone of my bone and flesh of my flesh” (Gen 2: 21-24 KJV) by Adam provides an insight into the intricate bond that is evident among members of a family. As in creation, mankind was created for family relation, so in redemption mankind was redeemed for this same purpose. Family

redemption is therefore a repairing of the communal breach between mankind and God and with fellow humans.

The Trinitarian reality gives rise to the concept of family as a relational domain. God exists and functions in a divine community. This construct comprises the Father, the Son, and the Holy Spirit. Ware (2005) states, “While acknowledging the existence of one God, Christian orthodoxy believes that this existence is expressed in a plurality of three distinct Beings: the Father, the Son, and the Holy Spirit” (p. 14). In Genesis 1:26 we find an invitation to a collective relational involvement in the creation of mankind; “come let us make man in our own image and likeness.” The relational likeness and cooperative co-effort of the Trinity demonstrated in creating the first family must also be instructive in informing the redemptive evangelistic agenda of the church. In the post-fall experience God goes searching, not for a fallen man, but for His fallen family to restore them to Himself relationally (Gen 3:8-11). Hence the restoration of the family presents the best environment for the restoration of man.

From this biblical account, human beings were created in the communal likeness of God to live and function as family like God does. This is the most profitable for our understanding of relationship and pivotal to the genesis of the original family. Family relationship is at the heart of all human experiences. According to Gallagher (2012) family is what “defines the culture and context of who we are as relational beings” (Chapter 1, para. 1). Garland (1999) advocates, “God created in us a need for intimate relationship... Being family means sharing the same ribs and flesh... We become family when we feel like we are walking with the same feet” (p. 306). Herein lies the ultimate goodness of God communicated to the human family. This relational connectedness

provides the essential anchors for family existence from which we derive meaning.

Without this, humans would be groping in a wilderness of ambiguities with no sense of connectedness, direction and purpose.

The study of family is therefore a magnanimous venture and must begin with consideration of its origin. Moses in Genesis declared that the Eternal One created the first family unit as a gift for the good of mankind. It is the antidote for loneliness and a foundation for human existence and continuity. It is where human living is perpetuated and by it the fabric of society is held together. Genesis 2: 24 purports, "For this cause a man shall leave his father and mother, and shall cleave to his wife; and the two shall become one flesh." Clearly, there are two persons in this relationship joined together to share in permanent undisturbed intimacy. It was Kelly (2005) who stated, "people cannot live happily without intimacy" (p. 7). It is in this dignified state that family can truly be realized as persons functioning in an interrelational manner within this human system. In the relationship between man and woman we are provided a modular insight of the image and relational oneness of God in three persons in the construct of family. As God is One in the divine family, so in the human marriage the man and the woman are one (Eph 5:31). As the bedrock of society, family advertises the creator's design for human relational goodness.

Henry (1961) in providing treatment to Genesis 1:1, 2 and speaking of family said that "the work of creation... is its epitome and in its embryo when it came forth in it perfection from the Creator's hand" (p. 1). Genesis 1:27 and 28 sets forth God as the architect of marriage and family. Davidson (2012) quotes Lawton (1986) as saying "The heterosexual marital form involving the sexual union of a man and a woman...

constitutes the divine paradigm, the Creation order, for humanity from the beginning... and is the Edenic model for all times” (p. 6). With Genesis 2:24 as his chief reference, he alluded to a succinct biblical theology of marriage and family: “therefore shall a man leave his father and mother and cleave to his wife, and they become one flesh” (p. 6). This instruction reechoes the Adamic declaration of one flesh (Gen 2:23) and makes this the authentic sample for all future relationship.

As Creator of the first family, God’s seal of approval is appropriated to the relational model of His primary order that according to Anderson (1982) is referred to as “differentiation of male or female” (p. 52). This “differentiated duality” as I would like to call it is the foundation for authentic family pattern. It is the prototype of which the gospel writer John offers greater clarity on the subject when he penned, “In the beginning was the Word, and the Word was with God, and the Word was God... Through him all things were made; without him nothing was made that has been made” (John1: 1, NIV). In God’s classification of His total creation of all things, including family, He ascribes to it the superlative quality of “very good” (Gen 1:31). As part of the great design, family is a priceless social organism that came from the hand of God. It is the place where all human needs are best realized. The premise of creation therefore sets a platform for the commencement of any meaningful inquiry of the function of the family.

As a gift of grace to humanity, family is an exposition of the benevolence and love of God as a relational being. On the sixth day of the creation week, scriptures declare God’s action of creating and gifting them with the blessedness of marriage and family. Further, to reveal the endearing nature of things the usage of familial terms is hired to discuss the theology of the family. Post (1994) introduces the idea of an

“analogical-familial theology” (p. 18). God is here juxtaposed in relationship with His children Israel as His family (Jer 31:1-4). This understanding is further supported in apocalyptic writing where Christ is sketched in relationship with His bride, the church (Rev 19:7-9). He is the one who became flesh (John 1: 14) and goes door knocking (Rev 3:20). These prominent relational images are presented as models through which the theology of family can be viewed.

Balswick and Balswick (2007) postulate, “The relationship between God and the children of Israel is a particularly fruitful model for the development of a theology of family relationship” (p. 18). The word relationship evokes the concept of covenant and uses it as a frontier in the dialogue of the theology of family. Relationship and covenant are in a symbiotic association in which an inseparable marriage is formed and a new family is established. Any divorce of these two elements would expose the concept of family to undue theological abuse. I use Engel’s (2002) reference of abuse to be all forms of “degradation” (p. 11). This can open the floodgates to all types of attack on the concept of family. Any theological dialogue that does not invite to “the table,” the subject of covenant and relationship will result in awkward pronouncements and misguided notions about the purpose of family. Therefore, Genesis provides a meaningful platform for the conversation of family origin as an authentic starting point.

Family System is Relationship Rooted in Covenant

At creation mankind was introduced to a meaningful relationship resulting in the blessedness of unsullied human co-habitation. God’s relationship with the first family portrayed Him as having open communion with the first couple (Gen 1:28-30). This served as a model of how they should relate and interact within the family system. The

survival of this order required their loyalty to God within a covenant setting (Gen 2:16, 17). This concept of covenant has become the springboard to develop a theology of family. Anderson (1982) states, “humanity is determined as existing in covenant relation with God” (p. 37). Covenant therefore, becomes an important engagement for relational harmony and the survival of the family.

There are several covenant arrangements mentioned in the Bible and is directed towards engaging humankind in a permanent relationship with God. The Hebrew word *beriyt* (to cut) used in Genesis 15:10, highlights a literal slaughtering of an animal for the covenant ceremony. The Ancient Hebrew Research Center (n.d.) notes,

A covenant was instituted by two parties of the covenant who would take a fatted animal, the best of the flock or herd, and ‘cut’ it into two pieces. Then the two parties of the covenant would pass through the pieces symbolizing their dedication to the covenant and by this action are saying, “If I do not hold to the agreements of the covenant, you can do to me what we did to this animal. (p. 15)

This methodology of making a covenant is clearly recorded in Jeremiah 34:18-20. Nichols (1978a) explains that the binding nature of a covenant together with the perpetual obedience required in a covenant: “The lives of the animal pledged the lives of those participating in the covenant” (p. 313). According to Freedman (1996) “A covenant is formed between two parties in which one or both make promises under oath to perform or refrain from certain actions stipulated in advance” (p. 1179).

In writing about covenant, Rainey (2001) states, “God choose it as His means of demonstrating unshakable promises and commitment. Hence there is a sacred connection between the covenant relationship and marriage” (p. 29). The marriage covenant is a lifelong agreement in which couples agree to give themselves unconditionally for the good of each other in a vow of blood. As God is eternally true to the covenant with man, so a man and a woman in marriage, by way of similarity, pledges to maintain relational

fidelity to each other for life. This binding element of the covenant represented by shedding of blood and slaughter, symbolizes the permanent nature of marriage and family.

The family is, according to Balswick and Balswick (1999), “A co-humanity unit where the elements of covenant are lived out in a complimentary design as people seek to accomplish the purpose of “interdependence and cooperative interaction while experiencing the unconditional quality of covenant” (p. 19). When this is applied, the family becomes more than con-sanguinity where only blood ties are the only basis for belonging. This would make family a place for procreation at best and lacking in deeper levels of intimacy. In referencing R. Anderson and Dennis Guernsey (1985), Balswick and Balswick (1999) quote them as saying, “Family is where you are loved unconditionally and where you can count on that love even though you do not deserve it” (p. 19). The family therefore is inadvertently a place of grace where people experience the elements of salvation that provides reconciliation. Marriage and family is Calvary’s new parallel where participants experience personal crucifixion of self; victims are buried for the collective good of all members; and they are made alive to provide testimony of the power of relational love.

Balswick and Balswick (1999) in discussing the elements of a covenant as an important part in the conversation of the theology of family state,

Covenant is where unconditional commitment is demonstrated by God in the role as parent. Grace is where people experience unmerited favor. Empowerment is the establishment of power and privilege in another person so that they can experience worth. And intimacy is the capacity for investing your vulnerability in a trusting environment in getting to know while being known. (pp. 20, 21)

The outcome of integrating these elements of covenant in relationship results in meaningful fellowship. God was first at demonstrating these relational elements in sharing Himself unconditionally in covenant communion with the first family (Gen 2:8).

Craig (2004) says, “From the moment we are born we ... long for relationship because we cannot adequately be ourselves all by ourselves” (p. 7). When this human need is met in an authentic way it elevates our personhood to the place of relational harmony and innocence where there is no fear. Rock (2000) makes this salient point, “Within the covenant family there is no need to defend or pretend because people are free to communicate hopes and doubts, aspirations and disappointments with the sure knowledge of full acceptance and without fear of betrayal” (p. 727). This submission is reflective of a system in equilibrium where the internal arrangements are functioning in balance. This can well be equated to the attainment of relational salvation within the family where participants are intentionally engaged in saving service for each other.

In their discussion on the theology of family Balswick and Balswick (1999) believe that the model of relationship and covenant provides an amazing stage from which the inquiry of family can be advanced (p. 20). It is my conviction that the survivability of the family relationship in the future will be dependent on participants being deliberate about incorporating the elements of covenant for family stability. Parker (2012) supports this position and states, “Marriage and ‘family’ demand intentional nurturance to grow strong” (p. 30). I propose that God and man must be seen as custodians of the enterprise of family. The covenant relation between God and man is a mirror reflecting what it means to be in relationship and to exist in community as God does. This understanding captures what God intended when he created man in His own

relational likeness. In Scripture God reveals Himself as a relational being. These patriarchs knew and understood it and in this context of family they encountered Him.

The application of the theological models for family relationship must make participants aware of the need for (a) unconditional commitment drawn out of covenant, (b) an atmosphere of grace where acceptance and forgiveness is an intelligent choice, (c) family resources are used to empower and not to control and abuse another, (d) experience intimacy that functions out of an intelligent ‘knowing’ that leads to caring under all circumstances (Balswick & Balswick, 1999, p. 33). These foci can be implemented to advance healing for broken families and thus restore members to the original intention of God. Hence the theology of family embraces the philosophy of covenant forged out of relationship in which God’s saves humanity. His salvific plan is the declaration of God’s good news to lost humanity or at best, His lost family.

Old and New Testament Concept of Family Redemption: A Brief Study and Reflection of the Adoption Principle (Eph 1: 5)

The post-fall experience brings into focus God’s provision of a plan to save mankind from ruin (Gen 3: 15). God was not caught by surprise with this new human exigency. He had beforehand ordained a rescue mission to salvage the human dilemma. John the Revelator presents Christ as a Lamb slain from the foundation of the world (Rev 13:8 KJV). Vine (1984) uses the phrase “before the foundation” which conveys the idea of looking back into past eternity and not past time, for time is temporal (p. 458). Paul clarifies this in Ephesians 1: 4-5, “According as he hath chosen us in him before the foundation of the world ... has predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will” (KJV). This passage is

proleptic in nature, highlighting an anachronistic representation of something as existing before its proper or historical time. The word adoption suggests that God in past eternity placed us into the position of children in His family by Christ. This is God's own plan of action for the salvation of humankind. This arrangement in Paul's mind was "predestinated before the foundation of the world" was laid. Here are two incontestable realities; (a) human salvation was figured out in advance of the creation, and (b) Christ is the executive agent to accomplish God's salvific plan. The Eternal One foreordained that through Christ humans would become adopted as God's saved children. The evangelical implementation will be properly effected through the instrumentality of the family according to Genesis 12:2, 3. The genesis account presents a relational baseline through the medium of family.

The idea of being adopted children is undeniably a familial concept with God being Father. This literary device proliferates throughout the Old Testament. In the Garden of Eden, humans existed as family; they fell as family and God the seeking Father goes in search of His family and promised them salvation as a family. In the deluge of the Antediluvian experience, God invited Noah and his family to enter the Ark as family (Gen 7:1). The Abrahamic covenant is draped in family concepts (Gen 12 & 17:4; 18:19). These references, according to Roy (2002), are indications of the *Missio Dei* (p. 14) whereas, Father God works to save the families of all the earth by placing us in right relationship with Him (John 1:12).

The apostle Paul sets forth the principle of hope for adoption from God (Rom 5:12 KJV). Paul's writings resonate with a familial imagery from the Jewish cultus in this passage. Barclay (1975) suggests, "the Jews never thought outside of the construct of

family or clan without this they had no real existence” (p. 79). Luther (1954) spoke of Adam’s condition as “imputed transgression with its inclination towards evil and aversion against that which is good” (p. 95). It is this legacy that the family has inherited from Adam the federal head of the human family. This condition evoked the justice of God against the sin of “one man” (Rom 5:12) and by extension, upon all families announcing the penalty of death upon all. Because of sin mankind must suffer eternal abandonment from God his Creator and lose the benefits of His fellowship and love because of an infraction in the relational covenant arrangement (Isa 59:2).

However, in this tragic state of separation the goodness of God is revealed in Ephesians 2:4-7 (KJV). The super abundant richness of Gods mercy and grace evokes God’s kindness to save mankind. Nichol (1978b, p. 1007) states, “God is rich in mercy not because they (humans) are worthy of it, but because it is God’s good pleasure to bestow mercy.” Out of this natural richness comes the gospel of God by which He adopts and restores His children into the place once lost by sin. He reconciles and saves all families of the earth through His sacrifice on the cross and affords us a restored place in His new family.

Evangelism in the Old Testament: A Family Concern

God’s salvific priority in the Old Testament is demonstrated in His search and call for mankind (Gen 3:8, 9, KJV). The Edenic tragedy is a saga of the loss of the first family, and God is presented as taking the initiative of endorsing a mission of going in search of His lost children. His call for the return of mankind to Him is one of mercy. This is clear from the onset of the Old Testament that salvation is the vocalized mission of God calling to man and providing help for the predicament of his relational infraction.

His gracious act of saving lost humanity by slaying a lamb in Eden and ripping off its skin and turning it into covering garments for the first couple (Gen 3:21) demonstrates His saving nature. The innocent sacrificial lamb that would redeem the human family from its own loss is prefigured in this act of God upon which the human family must rely (Gen 3:7).

The experience of Noah in Genesis 6:8 and 18 highlighted God's intentions to save the Antediluvian families who were under the siege of satanic powers. The call of Abraham (Gen 12:1-4 KJV) was God's move in preserving his family from the degrading culture of heathenism in which his father's generation was engulfed. The call of the patriarch would preserve the covenant of salvation and save the families of the earth. As was the promise (Gen 12:1-3 KJV) so Israel was born out of the loins of Abraham and became the custodians of God's oracles to the families of other nations as stated in Genesis 28:14 (KJV) "And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed."

God connects with mankind through the conduit of family. This is the absolute relational reference that evokes God's tenderness and care for families. Roy (2002) insinuated, "The call of Abraham give birth to the nation Israel who became the repository of God's truth and channel of grace to the world" (p. 17). The failed mission of God under Israel paved the way for the coming of the promised Messiah and a new approach to the evangelistic enterprise through spiritual Israel.

New Testament Evangelism: The *Oikos* Principle

The word evangelism is not New Testament conscription but is adapted to mean the mission of God to the world. According to Maynard-Reid (1997) the words “evangelize” and “evangelism” are borrowed from Greek vocabulary meaning “proclaiming or announcing good news” (p. 59). Brueggemann (1993) provides an explanation of evangelism as, “the message announced as a verbal, out-loud assertion of something decisive not known until the moment of utterance” (p. 14). This utterance is best done through the powerful mean of relationship impacting families. Kidder (2011) shares the results of family evangelism and testifies, “the most effective way of reaching people for the gospel is through a natural web of relationship and family influence” (p. 122). He exposes his readers to the biblical concept of the *Oikos* (from house to household) Acts 2:46. It is the Greek usage for household evangelism in which this mode of soul winning is his bone of contention because it readily fulfills Jesus’ promise of “greater works you will do” (John 14:12).

The family life evangelistic model is undeniably scattered throughout the pages of the New Testament. In the healing of the demoniac in Mark 5: 19 (KJV), Jesus is clearly using the *Oikos* principle of evangelism. After the episode, He sends the man to his family to share what He had done. Still the story of the tax officer called Levi in Mark 2:14, 15 (KJV). In John 2:1-11 (KJV) is an uncontested experience of how Jesus began His redemptive ministry with the first family miracle a fitting parallel to the first miracle of family in creation. John 4: 46-54 (KJV) tells of how Jesus healed the nobleman’s son resulting in an entire family believing on Jesus. The experience of the Philippian jailer recorded in Acts 16:16-34 (KJV) is a classic argument for family life evangelism. And

who can gainsay the family impact in the treatise by Luke in Acts 2:41-47. The early believers were engaged in consummate house-to-house family evangelism propelled by the Holy Spirit. The consistent daily engagement of the community by the believers was phenomenal and the registration of new members into the family of God was amazing (v. 47).

The total membership of the Apostolic Church of NT participated in a polymorphous ministry that resulted in great fellowship among members, membership growth and consolidation, genuine care for church members, having a publicly focused agenda, phenomenal daily accessions, being socially conscious, and the church became the center of attraction (Acts 2:41-47). All of these benefits were accrued to the singular reality that the church had become more aware of the need to partner with the community in meeting the needs of families. The Holy Spirit supervised and directed the activities of the church. After the ascension of Jesus this became a reality through the apostles. Luke alluded to it when he wrote, “After that he through the Holy Ghost had given commandments unto the apostles whom he had chosen” (Acts 1:2). The Holy Spirit provided the required gifts to enable the church to successfully conduct the work of the gospel; “For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit” (1 Cor 12:8). A return to this biblical order will reignite the experience of Pentecost within the Seventh-day Adventist Church. To continue the work of developing and implementing a strategic mission directed to impact families is one of the most urgent needs of the church.

The Adventist church cannot continue to embrace remnant elitism and subtle isolation in the way it conducts its work for the world. When the remnant message is

presented in a way that is moved by concern for families, the relational paradigm will continue to grow and influence all of the evangelistic efforts of the church. There will be greater influx of people to the church and stability in society as an important aspect of kingdom building.

Insights From the Writings of Ellen White on Working for the Rich

The theological underpinnings of the Seventh-day Adventist Church are colored by the writings of Ellen G. White. Her writings provide an invaluable contribution to the ethos of Seventh-day Adventist conversation and understanding of the practical application of the gospel to the lives of individuals. Material from her work is usually an unavoidable aspect of the church's dialogue. With that being said the timeless nature of her literature imposes her influence on the matter of evangelization of the affluent families.

White (1900) writes, "Those who belong to the higher ranks of society are to be sought out with tender affections and brotherly regards" (p. 92). White (1887) announces, "First reach the high classes if possible... But methods may be devised to reach the higher classes who need the light of the truth as well as the lower classes." In her estimation, White (1948) seems concerned with the countless numbers in the ranks of the rich who are starving spiritually. She argues, "There are thousands of rich men who are starving for spiritual food. Many in official life feel their need for something which they have not" (1948, p. 78). White (1899) eloquently states, "The Gospel invitation is to be given to the rich and the poor" (p. 312). These impassionate pleas provide guidance in orchestrating plans to engage the affluent in every social space where the church is established. The voice of Ellen White points to her conviction that the work of spreading

the gospel should include the affluent members of society. Her writings are filled with instructions and counsels on this aspect of the work. What she said in the past can help to reshape the thinking with regards to the rich and wealthy in our social landscape.

Reaching persons of the higher social strata of her time was seen as a matter of priority. Together with numerous references from the Bible and the writings of Ellen White has shed great light on the subject of the evangelization of the wealthy families of society. These two foundational platforms set the basis upon which the proposed project has been established. Despite the instructions provided the work of the Seventh-day Adventist church for the rich has not been sustained in a systematic manner.

The Societal Collapse is an Invitation to Family Ministry

All around us there are clear indications of the collapse of the traditional family unit. According to Pollard (2011), who believes that this social condition is, “Certainly a lack of discipline and the absence of the moral compass which for many generations was embedded across society—the difference between right and wrong.” Family has been the bedrock of society and the means by which successive generations were civilized and socialized. This lack of civility results in social wreckage from violence that showcases the depravity and social callousness that speaks of a departure from God. The apostle Paul in 1 Timothy 3:1-4 (KJV) intimated to this deficient social order and spoke to it as a sign of the end of time. This catalogue of human attitudes that orchestrates present social degrade, mirrors the absence of moral moorings resulting in social chaos. Present conditions are marked with sub-human practices that have catapulted society into a state of mayhem. Human behavior is reflecting a relational coldness and a mindlessness that is scary and threatens social and relational equilibrium.

There is a growing concern for the family and its fate in this secular and postmodern culture. Newbigin (1989) captures this secular society, as “A society in which there is no officially approved pattern of belief or conduct. It is therefore also conceived to be a free society, a society not controlled by accepted dogma but characterized rather by the critical spirit which is ready to subject all dogmas to critical (and even skeptical) examination” (chapter 1, para. 1). Long (2004) speaks of postmodernism as a “social shift” (p. 63). It is an era in which subjective truth is the new preference. He states further, “Instead of human reason that leads to truth, postmodernism posits truths that leads only to preference... ‘To each his own’ could be the motto of postmodern culture” (p. 73) and Long calls it a “Cultural hurricane” (p. 58). These are factors that families must contend with in this age. The purpose of the traditional family system as a stabilizing center is being undermined by other alternative arrangements. Social unrest and a state of anarchy are known in almost every nation on the planet. However, this new normal is a door of evangelistic opportunity as families search desperately for solutions to curb the escalating social crisis. Providing family life education is therefore an urgent need in this new social situation.

Long (2004) presents an optimistic conversation on the new situation, instead of fear, he encourages positive inquiry of the subject and its impact on the traditional family. For him society has rejected “the autonomous self of the Enlightenment era” (p. 61) in preference of the “urban tribes” (p. 51) of the postmodernism culture. This approach is more in alliance with God’s intention of how we humans are to function in relational communities. He sought to present conclusive information to show that this new paradigm shift may be the greatest opportunity for the mission of God since we were

“Created for community” (p. 89). A family life education plan that helps to strengthen the family is a positive response to the fears that families may be experiencing in the face of this new social shift.

It is through the concept of a triune family that the concept of community emerges. God has designed us for this purpose. He expects the human family to exist in loving community. Long (2004) reasons that sin is rebellion against community, but Christ’s birth into a family symbolized that humans are, “Restored to community... recreated in community... reconciled in community... and renewed in community” (pp. 89-101). So instead of cowering at the thought of the danger of postmodernism with its cultural revolution, Christianity should be celebrating this wonderful possibility for engaging the present culture with a view to redeem families.

Family Life Evangelism: Adventist Urgency

With the passing of time, there is a cry to reexamine our attitude and approach to the mission agenda. The decrease in baptisms in the last four years when compared to 1999 when 1000 plus persons were added to the church is a cause for concern. There was a rallying cry coming out of a Sabbath School and Personal Ministry weekend conference conducted January 19-21, 2018. Hundreds of participants were asked if they were satisfied with the present evangelistic efforts and results, their response was one of dissatisfaction. The seeming lack of willingness to employ the membership in creative ways to reach families is an area in the system that needs attention.

Recently, the National Family Life Council of the Saint Lucia Mission (2017) presented the findings from a survey administered at the annual national couples’ conference. Sixty-one participants agreed that family life events are a powerful approach

in helping to stabilize marriage and family. It is my opinion that deteriorating social conditions will continue to weaken the effectiveness of the traditional evangelistic efforts. There is need for greater vigilance on the part of the church in ensuring that it remains relevant in its plan to maximize its share in the evangelistic market share. The church cannot continue to be content to function as a publicly visible organization; it must become embedded in the life of the community via its outreach ministry. For Sahlin (2004), outreach means, “Anything the church does to reach out beyond its usual audience within church meeting and activities to contact non-members and the general public” (p. iii).

In another presentation Sahlin (1993) argues, “Friendship evangelism is learning to build trustful relationship with unchurched persons in the context of a secular life, and then listening and watching with patience and caring for situations in which they show an openness for God” (p. 6). Friendship is an inbuilt element of family life evangelism and is a path to meaningful relationship. In his discussion of family life ministry, Doss (1999) indicates, “For Adventist, family ministry has eschatological significance and urgency, and it offered fresh and effective strategies for the global mission of the Seventh-day Adventist Church” (p. 18). He also states, “Adventist family ministry aims to facilitate loving relationship as the vital starting point to loving relationships with all of humankind” (p. 19). And in the context of the great controversy motif, Doss (1999) declares, “Adventist family ministry is distinctive because it is evangelistic. The concept of ‘felt-need evangelism’ has received strong emphasis among Adventists” He instructs, “The idea is to minister to the needs people feel, thus gaining their confidence and

making them more open to the gospel invitation and the distinctive elements of Adventism” (p. 20).

Greater consideration needs to be given to family life evangelism with a view to educate and implement this model as a potent lubricant for the mission soul saving agenda. Family life outreach ministry has the potential to develop greater relational connect with the community. According to Garland (1999) “It is the building-block for a civil community, its intimate nature ignites powerful emotional connection points, family is ubiquitous and touches everyone, it is linked to a set of complex moral and political concerns, and it is intimately linked to religion and is a potent symbol of a higher order of life” (p. 21). This type of evangelism cannot fail because it affords the church the linkage to transform and restore stability to the community and prepare families for eternity.

The church has the best option to become relationally sensitive in its mission efforts. It must make the best attempt to become subsumed in the life of the community in a relational way and family life ministry is able at driving this intention. When evangelism carries a heart for families the church will become better informed about the cries of humanity and will conduct greater exploits in outreach and a new culture would be born. Long (2004) states, “Churches in this postmodern era need to develop and model healthy relationships for this generation” (p. 101). This is the church’s best chance to *carpe diem* (seize the moment). The efforts at family life ministry must be born out of the bowels of a new commitment through the Holy Spirit. Family life ministry must not be conducted as Burrill (1993) affirms, “Simply to implement another program of the church, but a serious return to the New Testament model for the laity” (p. 96).

Commenting on the prevailing state of affairs Rainey (2001) states, “There seems to be no route of escape from a culture that is destroying our families” (Chapter 1, para.

1). His comment is based on findings on family done by Zimmerman (1947) who states,

Before the collapse of an empire families go through three stages marked by loss of marital sacredness, alternative marriage forms, the flourish of feminist movement, difficulty in the business of parenting, the wide spread celebration of adultery, and the prevalence of sexual perversions such as bestiality and especially incest and homosexuality. (Chapter 1, para. 3)

A cursory survey of our local and global situation indicates that it is such a time we have arrived. Rainey (2001) thinks that the breakdown of the family in our culture is “Giving the church a strategic and profound opportunity for ministry” (Chapter 1, para. 11).

The church must arise and reprimand the downward spiraling of the family. Efforts must be made to sustain it as the center for the transmission of values. The present situation in the family begs for urgent attention. There is a desperate call for serious attention to provide resuscitation for this wounded institution. The church is now standing on the crossroad of family life experience, and it is the only entity with the prerequisite capacity for meaning intervention.

Family Evangelism, Families of Wealth, and Eschatology: Adventist Incentive

In the Old Testament Abraham was told that he would be the conduit for God’s blessings to flow to all families of the earth without regards to social standing (Gen 12:3 KJV). In the New Testament Jesus commissioned His disciples to go into the entire world and proclaim the gospel. The entire world is indicative of a non-biased approach to the work of salvation. This work is to be done for all the different social cohorts within the community (Matt 28:18-20, KJV).

Sociologists generally agreed that there are three categories of families in the social system. These classifications help to determine people's social standing. They speak of the working, middle, and upper-class variants on the society ladder. The working class is the working poor who perform the odd jobs in the community. The middle class are the white-collar workers who have more money than those below them on the "social ladder," but less than those above them. The upper-class is the group who is exceptionally rich and own and control 25% of the nation's wealth.

With this in mind it is not difficult to conclude which class has engaged our best energies as a church. While the counsel of Jesus in Matthew 25 and 26 must be considered the church in some quarters have been reluctant to plan for the work among the wealthier class. In the synoptic Gospels, there are references that speak to the fact that Jesus engaged the rich and affluent in His time. Such persons as Nicodemus, Matthew the tax collector, Zacchaeus, the rich young ruler, and Joseph of Arimathea just to name a few. The apostle Paul also labored for the rich who he viewed possible candidates for God's salvation. In some quarters this category has been excluded from our evangelistic radar. The attitude towards this group is demonstrative of a piece-meal approach. Affluent families do not live in isolation from the social challenges and beyond the possibility of eternal ruin. They have been experiencing their fair share of family troubles and many of them are living in ignorance of the present truth for these times.

The growing fears experienced by the families of the middle and upper-class families provide wonderful opportunity to engage them with the gospel. Through the means of family ministry this group can become attracted to the ranks of the church. The *Oikos* approach, suggested by Kidder (2011), is believed to be the most effective

evangelistic tool available for this context (p. 124). Because of the relational component there is a natural attraction for family ministry. Its timeless value recommends it as an enterprise that minister to felt needs and help in alleviating the ills in the society that pose a threat to them.

This type of evangelism hit at the heart of human relationship. When conducted according to the messianic order, it will produce an unprecedented harvest. White (1983) writes, “Christ’s method alone will give true success in reaching the people” (p. 143). She outlined His approach by stating, “The Savior mingled with men as one who desired their good. “There is need,” she said, “of coming close to the people by personal effort... accompanied by the power of persuasion, the power of prayer, the power of the love of God, this work will not, cannot, be without fruit” (pp. 143, 144). This approach Coleman (1993) calls, “the compulsion of evangelism designed to succeed (p. 62). The need for the evangelistic approaches of the Seventh-day Adventist church to be driven by the “mingling” mandate is especially evident among our middle- and upper-class communities.

Conclusion

The family is God’s divine blueprint for relational goodness. Through the fall human relationship has brought alienation between God and His human family. God’s redemptive plan is best executed through family life encounters. It is the biblical model found in both Old and New Testament Scriptures. This approach epitomizes the relational nature of things in the gospel arena. The building of relationship is what should drive our evangelistic work in these times. As an advocate for diverse evangelistic approaches geared at reaching families, I concur with Chilcote and Warner (2008) that, “We need to construe evangelism as a polymorphous ministry aimed at initiating people into the

kingdom of God” (Chapter 2, para. 3). One of the ways to get this done is through the family life education initiative offered by this study.

The promise of family restoration in Malachi 4:4-6 and the position of Jesus knocking on the door (Rev 3:20) are metaphors representing God’s interest in family. The relational aspect subsumed in the family life approach must be associated with end-time evangelism.

CHAPTER 3

LITERATURE REVIEW

This section seeks to discuss and interact with available works from scholars in subjects areas such as: (a) stratification: defining the middle and upper-class groups, (b) brief insights from the writings of Ellen White on working for affluent members of the society, (c) understanding the middle and upper-class' response to the gospel in Saint Lucia, (d) challenges confronting the middle and upper-class cohorts, (e) relational evangelistic model and the middle and upper-class cohort, (f) planning strategically for the work with the middle and upper-class subgroups, and (g) the relevance of family life ministry as an evangelistic method in engaging the middle and upper-class.

Given the requirements of this project, the literature review presented is not intended to be an exhaustive account on each of the sections of the topics identified. It is intended to draw from the available literatures that have addressed these issues directly or indirectly. Use of the extant literature provides the needed backdrop for the development of an evangelistic plan to engage the middle and upper-class families in the community of Dennery.

Stratification: Defining the Middle and Upper-class Social Cohort

Social scientists have identified Karl Marx and Max Weber as the main architects who popularized the social stratification theory. In his introduction to the subject Gilbert (2015) states, "Marx (1818-1883) and Weber (1864-1920) established an intellectual framework that strongly influenced subsequent scholars" (p. 3). Coming out of the period

of the Industrial Revolution, Gilbert (2015) states that Marx believed, “Societies are mainly shaped by their economic organization and that social classes form the link between economic facts and social facts” (p. 13). So, society is organized into different social classes referred to as social stratification and Gilbert defined it as the phenomenon of “Ranking individuals or families based on characteristic such as occupation, income, wealth, and social prestige” (p. 276). On the subject of deference behavior Gilbert acknowledges the existence of the subordinate and the superordinate prestige ranking within the social stratification order and said, “The subordinate recognizes that the superordinate does have some basis to claim deference” (p. 22). Martineau (1958) did intimate to the system of the superordinate and subordinate and wrote of it as “A ranked-status by which all the members of society are placed in some kind of superordinate or subordinate hierarchy” (p. 121).

This superordinate/subordinate positioning of people leads to a social structure that makes for inequality. This social phenomenon is a part of the discussion within the discipline of sociology. In his discussion of social stratification According to Gilbert (2015, p. 11) spoke of it as, “Ranking of individuals or families based on characteristics such as occupation, income, wealth, and social prestige” (p. 276). There are three generally accepted categories; (a) the upper-class, (b) the Middle class, and (c) the lower class. Though there are new forms emerging, these classifications can be further divided into subsets in the order of ranking within the social space as seen in the Warnerian class construction.

Table 1

William Lloyd Warner Model of Social Stratification

Upper upper-Class	“Old money.” People who have been born inside and raised with wealth; mostly consist of old, noble, or prestigious families (e.g., Vanderbilt, Rockefeller, Hilton)
Lower upper-class	“New Money.” Individuals who have become rich within their own lifetime (Entrepreneurs, movie stars, as well as some prominent professionals).
Upper middle-class	High-salaried professionals (e.g., doctors, lawyers, higher rung professors, corporate executives. (They were in the corporate market, yet left for reason such as family time).
Lower middle-class	Lower paid professionals, but not manual laborers (police officers, non-management office workers, small business owners).
Upper lower-class	Blue-collar workers and manual laborers. Also, known as the “working class.”
Lower lower-class	The homeless and permanently unemployed, as well as the working poor.”

This advantage and disadvantage matrix is fueled by the unequal distribution of wealth, power, and prestige. The more of these a person possesses, the greater the economic privilege and social standing in society. Therefore, the dynamic of social classes is inextricably bound up in the experience of life resulting from the play of four controlling factors. Gilbert (2015) identifies them as “wealth, power and prestige” (p. 3)

Social stratification cultivates predispositions and therefore a certain type of determinism for survival in the identified classes. For example, in the idea of life chances, research on the experience of the Titanic revealed that more persons from the lower-class passengers perished in the disaster. The chances of acquiring the necessities of life are shaped by class position (Gilbert, 2015). According to Keller and Zavalloni

(1964), “The relative distance of a social class from a given goal thus determines the saliency of that goal for its members, and this saliency in turn constitutes an intervening variable between individual ambition and social achievement” (p. 63). In their work, they infer, among other ideas, that, “The position of the differences and the related frequency of certain educational or occupational aspirations in various social classes are obvious realities” (p. 61). They refer to the relation between class hierarchy and success at “goal attainment” in light of the levels of the aspiration of the various by classes.

Inferentially Sewell and Shah (1968) present a number of considerations in their sociological truism in which they also argue, “Children of higher social class origin are more likely to aspire to higher educational and occupational goals than are children of lower social class origins” (pp. 559-572). The research inquiry done by Karlson and Nazroo (2001) on the subject of, relation between racial discrimination, social class, and health among ethnic minority groups, conclude that, “The different ways in which racism manifest itself they all have independent detrimental effects on health” (p. 28).

Speaking to the matter of ethnic variations in women’s health: the social embeddedness of health Williams (2002) affirms, “The Socioeconomic status is a central determinant of racial disparities in health” (p. 588) In a parallel study, Williams (2003) discusses the implications for men of low socioeconomic status who are exposed to multiple mitigating factors that contribute to an elevated state of health risk in men. Williams (2008) states that the factors, discussed in his project, “can lead to high levels of substance use, other health-damaging behaviors, and an aversion to health-protective behaviors” (p. 39).

The role of religion in relation to social stratification is also a powerful conversation. Researchers have found that there is a direct relationship between social class and religion. Goode (1966) states, “Church activities, particularly church attendance, has been found to vary significantly with social class. Individuals from the middle status level tend to be more active in church than those of the lower status level” (p. 87).

With regards to intermarriage, Brown (1951) in a research among Holiness group of Kentucky mountain community has found that intermarriage is concentrated in the highest and lowest social classes. He intimates, “Members of the highest class apparently intermarried because they refuse to associate intimately with lower class families, who in turn, intermarried because the higher-class people refused to associate with them. This pattern is a clear discriminatory stigma within the structure of social classification” (p. 59).

Fukuyama (1961) shares his findings on the subject of “doing of,” as against the “experiencing of” religion. His conclusion is, “Higher-status groups are more likely to participate in formality in church activities, while lower-status groups are more emotionally involved or more concerned with matters of doctrine” (p. 3).

All of these contributors to the conversation of social categorization concur that there is an existing correlation between stratification and the value and quality of life experienced by members of society. This social phenomenon is inextricably bound up in the human experience and is a determinant of social cohesion and how humans relate to each other in the social encounter. This has implications for how individuals from different social class respond to gospel of Jesus Christ.

Understanding the Middle and Upper-Class Response to the Gospel in the St. Lucian Social Space

In the first sections of the review it was stated that social disparity is an unavoidable human reality. The social variations discussed as a part of stratification are lodged within the fabric of the Saint Lucia society. The lower, middle, and upper-class groups are an existing phenomenon on the Island. Because of the inequality syndrome, there will be varying mindset and presuppositions in the social dynamics in the way life is viewed, and how relational interactions will be facilitated by individuals within social brackets.

Inference from Gilbert (2015) suggests that because of economic, social, and political variables influencing the groups, there will be distinctions in the behavior demonstrations of the occupants in each class (p. 11). These factors restrict social mingling and sustain the estrangement of the classes and this is what Gilbert states as the cause for the “Widening of class disparity in recent decades” (p. 261). Class disparity defers any possibility for meaningful social cohesion. These realities present calculated difficulty in attempting to congregate the groups for any inter-class interaction because of potential value clashes. This is an observable reality in Saint Lucia in terms of where people live and what are their occupations. At our family life conferences, the presence of the middle and upper-class becomes quite noticeable when the engagements are held in the hotels or in the important conference rooms. The tendency is to see more of those in the lower-class present when the events are conducted in ordinary facilities. Gilbert (2015) finds, “people did not have a difficult time associating occupations with social classes” (p. 35).

The evangelization of the middle and upper-class presents a challenge to the Seventh-day Adventist church in Saint Lucia. It has been observed that a small percent of persons has accessed the membership option with the church from the upper middle to the upper-upper quintile of the population through the traditional evangelistic tent meetings.

It is to be noted that there are new and alarming phenomenon that is threatening the evangelism of the church. The tent has become less attractive option for the affluent. It has been observed that people now have a greater number of social options and this is certainly a challenge to Seventh-day Adventist evangelism. It is interesting to note that 60 years ago, Froom (1956) critique in his time, this present condition of deficit in souls won to the Advent movement. He states, “Each passing year sees a rising cost for each soul won, coupled with a decreasing return in souls per laborer. This ought to startle us, yes, to alarm us” (p. 132). This present alarm reveals a seeming systemic problem that shows up as a lack of gospel impact among the wealthy groups in the Saint Lucian social domain.

With regards to the work for the rich the church must develop more innovative ways to engage the rich with the Gospel. It must be woven into the fabric of the work for all classes of humanity. The cosmic nature of the gospel imposes upon the church a theological purge that will incubate an attitude of inclusiveness in working for the rich. The review of what was done to engage the specific groups under study have shown good intentions in the pass. However, the “wait and see” attitude that permeates the ranks of the church can no longer be tolerated. There is need for a new spiritual commitment born out of what Coleman (1993) calls, “The compulsion of evangelism” (p. 62). This must be understood to mean, having a soul aflame with the love of God for a lost world. This holy

urge defies all inertia and boundaries of social stratification and imposes upon the church the need to be inclusive as Jesus was. The prevailing reluctance to creativity or failure to strategically include the groups on the evangelistic radar is a denial of the faith we profess and the message we proclaim. Of the story of Zacchaeus in Luke 19 Sabuin (2010) says, “We should not lose hope to reach them (the wealthy). Jesus found Zacchaeus and salvation became his. God will guide us in reaching people like Zacchaeus” (p. 9).

Addressing the existing disconnects between the church and the rich, Maxwell (2010) instructs, “If you want to connect with others, you have to get over yourself, off of yourself, and unto others” (p. 29). Connecting with people at every level in the social milieu must become the new normal of the church if it is going to do a complete work for the lost. It will take being intentional about transitioning from a myopic selectivity of exempt, to an inclusiveness that embraces all. Then the work for the rich and affluent will be done with greater focus and clearer insight would be gained in implementing plans for the classes under study.

Remembering who is the owner of the salvation’s mission is instructive to the way it is conducted. In speaking of the *Missio Dei* (mission of God) Roy (2002) says,

Mission, therefore is God’s enterprise from beginning to end. Irrespective of her calling, her position in salvation history or her great accomplishments, the role of the church is solely and completely participatory and not supervisory. Sometimes the pride of our humanity gets in the way and makes us conduct ourselves as though mission is all about us... what we think, what we do, how we see the lost, and how we relate to them. (p. 19)

There is a need to develop a strong people focus ministry reflective of the Jesus model of inclusiveness embedded in the Word of God.

In his work, Newbigin (1989) presents a discussion of the subject of mission that introduces some radical inserts for an enhanced way of thinking that will help to clarify the way the church conduct evangelism. He advocates, “The proclamation of the mission of God is what brings peace to the world with no limits to cast or creed” (Chapter 10, para. 2). The seemingly excluded middle and upper-classes in the Saint Lucian community are in need of this peace. Reflecting on the gospel presented in the book of Luke, De Villiers (2008) finds a gospel that is, among other things, “finally, inclusive, unconditional, and universal in nature” (p. 110).

In the experience of Jesus, there were frequent encounters of conflict with Jewish authorities because His ministry constantly invaded class distinction lines, due to His frequent associating with those who were marked as outcast. Jesus broke ranks with Jewish myopia, tore down the fence of religious nationalism, and in so doing, opened the gates and freed the gospel from the captivity of Jewish selectivity. This unlimited gospel is what will help to recover a classless evangelism and will provide the motivation for a plan towards the salvation of the rich and affluent that has received what Chand (2011) refers to as, “isolated blips on the radar” of the gospel plan (Chapter 5, section 19, para. 2).

Maynard-Reid (1997) encourages, that “attention must be given to the symbiotic relationship between the social context and the promulgation of the gospel” (p. 15). When the social context informs the planning of the work, greater relevance will be seen in administering the gospel mission. Contextual evangelism will help the church to intelligently address prevailing practices and beliefs in the social schema in which the church conducts mission.

Another important area for consideration is what Burrill (1993) presents as contention for the involvement of the “laity” in relation to the mission of the church. He defines the laity as “the people of God...Thus anyone who is a part of the people of God is considered laity... Ministry has been committed to all of the people of God” (p. 33). He believes all of God’s people are laity and are responsible for conducting external ministry to all peoples and not performing an internal institutional job. He continues by saying, “Ministry involvement is people-centered rather than institution-centered. The emphasis is on helping people find fulfillment in ministry rather than filling the needs of the institution” (1993, p. 100). Burrill calls the church to embrace a new beginning when he writes, “The church must realize that lay ministry involves the entire life of the Christian...The most meaningful ministry for church members may happen in a secular environment during the week” (p. 91). This appeal from Burrill breaks the glass ceiling and tares open the veil of the work so that all of God’s people (pastor and members) can participate in the work for the higher-class in the society.

Challenges Confronting the Middle and Upper-Class Cohorts

There is a fearful mindset that is brooding a new phobia within the ranks of the rich, in the society. There is a false presumption that all is well with those in the higher echelons of the social structure. This however, is not an accurate assessment of life for those in this bracket.

The literature review reveals a number of challenges confronting the middle and upper-class on a daily basis. Though they may be living above the poverty index, have better access to education, medical services, insurance benefits, and other amenities of life, their lives are fraught with difficulty common to all.

The reports on the recent global financial and economic collapse in 2008-2010, clearly reveal its colossal impact on the middleclass families. According to reports from Wiseman (2013), the situation caused inequality to increase and according to the author, “As inequality increased ... the struggle by households to maintain their status resulted in reduced savings, greater indebtedness, and longer work weeks” (p. 25).

Chang, Stuckler, Yip, and Gunnel (2013) report, “Three recent studies with data from single countries—England, Italy, and United States found a significant rise in suicide during the 2008-10 recession” (p. 1). There seemed to have been a correlation between the economic crisis of 2008 and the increase rates of suicide in Europe and America that impacted every social class due to the loss of jobs. According to Innes (2014), “Overall there were at least 10,000 additional suicides as a result of the crisis” (p. 1). The author infers that redundancies, debts, and home repossessions were the main causes of the suicides during this period. This economic and financial situation it was purported, altered the living conditions, induced a state of depression, and created the emotional vulnerability that led to an increase of suicide incidents.

With more than one million American families filing for federal bankruptcy yearly, Sullivan, Warren, and Westbrook (2001) show that, the financial stability was too fragile and threatened financial security for this middle-class families (p. 22). Undoubtedly, the middle class is under siege. This situation poses a serious threat to the maintenance of their status quo and living standard.

The issue of crime is a threat to the existence of the prosperous social class. A study done by Blau and Blau (1982) discusses the relation between inequality and violent crime and finds, “Inequality between races, as well as economic inequality generally

increases rates of criminal violence” (p. 121). The authors further infer that the culture of violent crime is rooted in pronounced economic inequality especially when associated with ascribed position.

On the matter of marital satisfaction within the structure of class, Rollins and Feldman (1970) in their research suggest, “Husbands and wives are influenced in very different ways by stages of family life experiences” (p. 34). The authors showed that family life cycles and marital satisfaction vary in males and female.

In another study done by Kaufman (1980), it was observed that various forms of power struggle exist within the domains of marriage within the middle and upper-class couples (p. 234).

In study on parenting within the cohorts under review, Jolie (2010) argues, “In the parenting experiencing, there is a shift away from the patriarchal to an egalitarian form of parenting on the part of men. A growing number of fathers are now participating in performing domestic chores.” He points out that fathers with high degrees of religiosity from a deeply conservative Christian background tend to be less egalitarian in parenting and their perception of their fatherhood roles than other Christians (p. 378).

In a similar study done by Marchena (2003) on the intersection of work and family life in middle class dual-earner families, it was discovered that women, to a greater extent, still manage the homes of the families of the upper bracket in society (p. 206). The complimentary model of male and female involvement in the family management is seemingly a challenge for men in this social sector. With parenting as a primary family responsibility Balswick and Balswick argue “Dual parenting seem especially critical today since breakdown in the family system today is often related to the lack of effective

fathering” (p. 90). Drug abuse is commonly related to families of the lower class but it has transshipped itself into the ranks of the middle to upper-class. In Branton’s (1996) account, he did a study on the relationship between female adolescent drug use, drug use attitudes, and perceived parenting style in upper-middle class families. He found out;

female adolescents who perceived their parents to have had a more permissive style were most likely to use drugs and have liberal drug use attitudes. Those who perceived their parents to have employed a more authoritarian style were least likely to use drugs and had conservative drug use attitudes. (p. 76)

These situations highlight some of the challenges faced by the middle and upper-class families. However, they present favorable opportunities to break grounds with the social classes being studied. The potential embarrassment that confront this group would present an immediate invite for help for their family. This research discusses the importance of focusing on relationship as a way of deriving family satisfaction. Because of the nature of family experiences, I have observed that people are more prone to accepting assistance if their condition will be transformed. While the aforementioned evidence was derived from a context outside of St. Lucia, the issues identified provide some insight into the lives of middle and upper-class individuals and families.

The Relational Church and the Middle and Upper-Class Cohort

The very existence of God in a Trinitarian construct is relational by nature. As the Creator of mankind, He has shared His relational capacity with the human race. The creation account declared God’s evaluation of human existence, as “it is not good for mankind to be alone” (Gen 2:18). To meet this undesirable condition God provided for Adam a fitting companion to compliment his existence. According to Pipert (1999), “We were not born to be alone. God created us for relationships ... only in community can we

become fully alive, fully human, finding rest and completeness in the context of others” (p. 233). The absence of community endorses the crushing experience of loneliness. The loneliness factor is what produces isolation that can ultimately lead to death of all kinds.

In his inquiry on the subject of intimacy Craig (2004) discusses the idea of human connectedness. He believes that humans cannot be themselves all by themselves because of the inborn yearning for intimacy or communal closeness. When this matter is closely considered, loneliness is antipodal to normal life and is counterproductive at best to the divine plan (Gen 2:18). He also argues, “We were relationally predetermined to live in community because it is what defines us” (p. 7). Living in a community where people care for each other is the greatest investment of life. To qualify his point, Craig (2004) quotes Anthony Welsh as saying, “It is not the threat of death, illness, hardship, or poverty that crushes the human spirit; it is the fear of being alone and unloved in the universe” (p. 7).

Living in a transactional community is the most powerful support system given by a loving God for the benefit of human survival (Gen 2:18, 21-25; Acts 2:41-47). Long (2004), in his discourse of the emerging postmodern generation presented the concept of community as the answer to the relational dilemma of the emerging generation. He states, “A community is a place where people find themselves sustained spiritually and emotionally... This relational center creates a supportive environment where people can begin to share their joys, fears, and vulnerabilities” (p. 145). Here it is all about relationship that fosters growth and goodwill to people who readily respond to the idea of accepting association.

The government of God epitomizes relationship because he exists and works in the community of trinity. This must become the core value that motivates the church in its work for humanity. This idea is so powerful that Pipert (1999) states, “Communities of Christians who practice what they preach arouse and stimulate curiosity in Jesus” (p. 234). The church through the cultivation of relationship can become an attraction center where all can truly find it a house of fellowship and praise for all peoples.

Over the past century, the Seventh-day Adventist church has operated under the subtle assumption that its distinct and clear prophetic message will be the drawing force of the church. That assumption is challenged by a multiplicity of anti-gospel sentiments rampant in this postmodern era. As a result, there is a growing religious apathy towards the distinctive message of the Seventh-day Adventist church. The new religious syncretism that is ecumenical in nature renders the church as an institution dressed in bigotry and presents it as an isolated entity laced up in doctrinal arrogance. What will bear the church out of the seemingly queer isolationism is the need to develop a new impact plan that is big on authentic relational experiences in this neo-era.

Jesus’ ministry model was pregnant with implications for this very approach that White (1973) writes about so captivately. She says, “Jesus mingled with the people as one desiring their good, He sympathized with them, he ministered to their needs, he won their confidence, then He bade them follow me” (p. 143). This method highlights a process approach that is so much lacking in our attempts at drawing people to Christ kingdom. It is this approach that is required to affect the middle to upper-class. Kidder’s (2011) counsel is very instructive for the church today. He contends, “One of the most prevalent misconceptions about evangelism is that it is an event; something that the

church prepares for, does, and then recovers from!” (p. 133). When the biblical paradigm found in Acts 2: 41-47 is closely investigated, it provides only one reality: evangelism is a lifestyle and the life-blood of the church. This is to be worked out in the daily life of the Christian. Kidder (2011) was clear when he said, “Evangelism is woven into the very fabric of the Christian’s daily living, a process worked out in the lives of people over time” (p. 133).

There is a growing measure of fear that is gripping the society due to the erasure of morality and the rise of criminal activity in St Lucia. Endemic in the psyche of the St Lucian public is the level of relational suspicion. This phenomenon is likely to plague the middle-class families because of the social isolation that is associated with social inequality. However, more than this situation of inequality, the middle and upper-class families often suffer from their own brokenness due to the improper family management. Their family experience is often loaded with stories of divorce, abuse, depression, pride, family conflicts, litigations, grief and death, investment failures, health issues, stress, immorality and a host of other family ills. White (1973) writes extensively on the need to conduct gospel programs to reach this seemingly abandoned group. She instructs that plans are to be made to bring the gospel within their reach.

Planning Strategically for the Work With the Middle and Upper-Class Groups

The idea of strategic planning in brief involves a conscientious evaluation of the present prevailing condition of an organization and making a concerted effort to chart its preferred future. There is a litany of scholarly material and professional instruments available on the issue of strategic planning that can help planners to become more focused in their work in effecting needed change. Allison and Kaye (2005) make the

point, “Strategic planning is about leaders making the right choice about the future. It helps an organization to become intentional about its goals and objectives. It is an imperative for organizations that are attempting to do a better job at pursuing a preferred future” (p. 1). Williams (2008) informs us, “Management process that helps organizations better prepare for achieving their long-term goals and objectives is an integral part of strategic planning” (p. 1). So generally strategic planning involves a process that is intended to orchestrate greater performance in the future of an organization. This intention will require commitment, creative thinking, and visionary leadership that is what Kotter (2012), refers to as “Leading change” in a macro-social context where the speed of change is increasing rapidly (pp. x, vii).

The concept of change in this a highly competitive world will prove a challenge for Seventh-day Adventist evangelism. McIntosh and Reeves (2006) in their discussion declare, “We must be ready to thrive in the middle of change, even danger” (Chapter 12, para. 4). Change is a living principle built into the framework of evangelism and the social context is the informant. McIntosh and Reeves (2006) believe, “Thriving on change is a foundational skill for leadership teams in the new millennium” (chapter 12, para. 5). This skill is what will propel leaders to initiate meaningful growth in the cultural and generational changes taking place in the social context.

To adopt an evangelistic plan for the salvation of the affluent middle and upper-class brings the church into confrontation with change. It is one of the significant gospel enterprises yet to be executed by the church. The work for the prosperous should resonate in the very heart of the churches’ plan because it cannot boast any significant influx of converts from these social strata. Rhone (1997) comments on the Jamaican situation and

notes, “Large numbers of baptism into the Seventh-day Adventist church have been predominantly from the low-income groups. Conversion from among the high classes has been almost negligible” (p. 41). As in Jamaica, so it is in Saint Lucia, it seems that the method of evangelism is appearing not sufficiently attractive for the rich and affluent. Rhone’s concern is for the evangelization of the upper-class and he is seemingly challenging the church to reexamine the method presently being used to attract this social classes.

This concern resonates with the St Lucian experience. The Mission action plan continues to reflect intentions for engaging the poor. No solid sustained consideration for the implementation of innovative ways to engage the middle and upper-class has been slated. There is a growing apathy within the structure that does not allow the social dynamics to inform packaging of the evangelistic commodity to the specific class. There is a need to develop a comprehensive mission design to engage the specific groups. The church in Saint Lucia must act now or lose this gospel fortune to others who are positioning their radar for this task. This exigent situation should be met with promptness because of the inclusive principles embedded in the universal nature of the Gospel commission. This is what underpins the intention of this project.

The Relevance of Family Evangelism in a St. Lucian Context

At the heart of human existence is the institution of family. The brokenness of humanity caused by sin necessitates a family recovery program. Family life evangelism can be defined as a dualistic approach to the redemption of the family. It provides families with exposure to life changing principles found in the Word of God and equips them with tested and proven skills set that will aid family members to establish healthy

relationships in the home, and challenges participants to register as members for family continuity in the earth made new.

In terms of relevance, family life evangelism can accomplish several important objectives. It connects with the original plan of God in making home a lesson book and a foretaste of what living with Christ is going to be. It helps to points out a path of living for families on earth that will guarantee greater relational satisfaction, Family life helps to maintain an admirable level of spirituality within the family. It brings to the attention of family members a clear understanding of the dynamic nature of family experience and helping them to manage the unavoidable changes in the family as it grows as a system. It is a friendly method of evangelism that appeals to persons of every social bracket. It offers instructions for healing for human and family dysfunctionality and it help families to build godly homes.

Family life evangelism is one of the most powerful ways of generating converts to the faith and provides an immediate pathway to the families of the groups under study. One of the available materials that were designed to help meet the middle to upper-class persons is the *Family Life Evangelism Manual* produced by Gordon and Waveney Martinborough. It is described as a captivating and timely family life project. The philosophy that directed the production of this material is the authors belief that “Scripture abounds with references of how God uses the family relationship as object lessons to teach about His relationship with us” (Martinborough & Martinborough, 1984, p. 289). According to the authors, “Family life evangelism helps to meet persons of the upper levels of society... the people of this class are materialistic and wisdom dictates that the gospel be packaged to meet their earthly and heavenly concerns” (1984, p. 289).

While their material was originally designed for public evangelism, it has been developed to suit a seminar—setting to engage the affluent family members in the society.

For this approach to be effective in attracting the specific group, family life evangelism must be conducted as a process and not as an event requiring time and intentionality for the task. Practitioners of this type of evangelism must be authentic Christians who possess the love of God for the world in their hearts and are propelled by the action word “go” found in the Gospel Commission (Matt 28: 18). Evangelistic engage for the middle and upper-class would require in my purview; (a) being creative and willing to attempt non-traditional methods, (b) using data collecting measures to help in developing appropriate outreach designs for the target groups, (c) developing a relational approach that is seeker-friendly, and (d) engineering a relational church culture that places a high premium on genuine Christian fellowship. Pippert (1999) believes, “People are drawn ... more often by the warmth of relationship than the brilliance of apologetics” (p. 234). Kidder (2011) concurs and add, “The most effective means of evangelism was and still is friendship and relational evangelism” (p. 130). These observations are supported by a host of other researchers on the subject of family ministry that is driven by intimate encounters with people.

Implication and Conclusion

The implications for endorsing a strong outreach and in-reach ministry with a focus on families is a most urgent call for the church. Families of this age have been bombarded with great perplexities and unimaginable problems. There is a desperate need to find help that will abort the hemorrhaging that families have been experiencing recently. This situation has inference for church leadership now and in the future. Rainey

(2001) asserts, “When families fall apart, the goal of the church of raising mature followers for Jesus is made more difficult” (p. 57). It is in the family setting that the incubator is turned on to produce the next generation of leaders. The church must venture out with a total family life ministry to restore and save families and especially those of the middle and upper class in our territory. A powerful family ministry that provides answers to difficult questions, healing for family pains, and presents the redemptive gospel in tangible ways, will appeal to families of the middle and upper class and inspire them to participate in the fellowship of the church. The church must become the nursery for developing strong families by which it will grow conscientious leaders that will help to preserve the families of all strata of society. It is to this cross-road the church has been brought and it would auger well for it to take this opportunity to develop an evangelistic design that is captivating and will reach the target group under the scope of this project.

CHAPTER 4

DESCRIPTION OF THE INTERVENTION

The suggested approach to evangelize the affluent families of Saint Lucia in the Dennery community is a family life model looped in relational elements. I have suggested that the family life education plan be viewed as a model to be adopted for use in accomplishing the task of evangelizing the middle and upper-class family members. The understanding of evangelizing subsumed in this research is to be interpreted to mean connecting with the specified groups with the potential for registering for membership with the church.

The church can count it as an internal fault that it has not advanced with its work for the rich. There is need to do an audit to identify the factors that has generate this loss and to identify and implement evangelistic protocols that will address this present fallout. The advancement of the work requires the involvement of the wealthy with their leadership skills, their influence in supporting community development, and their need to experience salvation. We have been instructed by Ellen White that extra ordinary plans are to be developed to accomplish the soul saving task among the rich and affluent. This work is not beyond the ability of the church but it will take focused intention and creative expeditions to accomplish such. The outline provided in this chapter is a structured and procedural approach to prepare and equip members for the task.

As is indicated in the literature review section of this work, stratification is an undeniable social phenomenon and Saint Lucia is not exempted. As already stated,

Martineau (1958) defines social stratification as “Any system of rank-status by which all the members of society are placed in some kind of superordinate and subordinate hierarchy” (pp. 127). The evangelistic agenda of the Seventh-day Adventist church has consistently gained new adherents to its fellowship from the lower-class families. There is a glaring limitation when it comes to the work for the middle and upper-class families in Saint Lucia. What has been done to attract the attention of the rich reflects a very limited approach. The church cannot make the boast of success in this aspect of the work.

The Gospel of Jesus is not class bound. It is unlimited in scope and therefore all people groups are to be confronted with its claims. This sentiment is echoed in the writings of Luke in recording the evangelistic work of the New Testament Christians. The author states, “And you shall be my witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the utter most parts of the earth” (Acts 1:8). This passage depicts the gospel as having no limitations to territorial boundaries. Paul also embraced this notion of the gospel when he wrote to the Galatian Christians of his time. He argues, “There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus” (Gal 3:28). Clearly stated the Gospel is to be preached with no respect for stratification biases. The Gospel truly captures the sentiments expressed by Friedman (2005) when he states, “The world is flat” (p. 7). I interpret this to mean the Seventh-day Adventist church must intentionally make the Gospel accessible to all classes of people.

Gathering Historical Information to Evaluate the Past Experience of the Church

An intervention plan was developed that prepared and equipped volunteers who participated and executed a family life education plan that solicited a response from the

middle and upper-class to the presentation of the gospel by the Seventh-day Adventist church in the Dennery community.

The elements that were needed to successfully launch the project were: (a) engaging the administrative favor of the church to participate, (b) understanding the important place of strategic planning for effective execution of the project, (c) insights for project commencement and the selection and training of volunteers, (d) understanding the role of NCD in the scope of the project. All of these elements were attained as was expected and they proved to have been a blessing in facilitating the project.

At the completion of the project family members from the targeted social class in Dennery came to appreciate the benefits offered by the project and did enlist to participate in the project events. The formulation of the events was designed to address the discovered needs of the test group.

For the purpose of this research three senior members of the church were ask to provide information on the history of the church. These leaders of the church provided information that demonstrated that at one time every home in Dennery had at least one of its members who was a Seventh-day Adventist. This achievement was due to the aggressive way in which the church conducted the mission mandate in its local. They indicated that the earlier foundation members of the church viewed the rich with suspicion and used the Scripture to justify their position. The major biblical reference used to support their attitude was “And again I say unto you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God” (Matt 19:24). Faulty interpretation of this and other passages in the Bible can cause evangelistic

planners to have misguided understanding of the work for souls that are lost and need to find Christ as Savior.

At present, there are no existing material to indicate that this church has ever developed and plan to reach out to the rich and affluent in its environ. As a social class issue related to social stratification, it has never been the concern of this church to view and plan their evangelistic efforts through the spectacles of class variants. As such, over the years, the church's outreach efforts were always directed at the proletariats who are described by Gilbert (2015) as, "The class who must sell their labor to the owners of the means to earn a wage to stay alive" (p. 3). In the lingo of the Saint Lucian society, they would be referred to as "people who live hand to mouth." As a dominant fishing village, the church has continually engaged this agrarian community by means of the traditional public evangelistic tent crusade approach to soul winning. This has caused the conversion rate from the middle and upper-class cohorts to be apologetically low in Dennery.

Another challenge that contributed to this state of casual contact with the affluent, is that the greater number of residents in the middle and upper-class bracket do not live in the area where the church concentrates its efforts. It is also an observable fact that the regular packaging the gospel to the poor does not attract the present groups to the tent crusade. As a result, the church has never been intentional about engaging the social groups. However, to allow these circumstances to control the evangelistic agenda of the church in Dennery amounts to what Coleman (1993) speaks of as "a general indifference to the commands of God, or at least, a kind of contented complacency with mediocrity" (p. 59). Working for the rich demands thought, intentionality, and new and innovative methods. White (1973) suggests,

It has been the case that plans and effort have been shaped in the field that the lower classes only are the ones who can be reached. But methods may be devised to reach the higher classes who need the light of truth as well as the lower classes... Plan to reach the best classes and you will not fail to reach the lower classes. (p. 553).

Plans are to be made for all classes in the social domain because the love of God has a premium on all human beings. It is a gospel requirement and all perceived difficulty is to be removed from the mind so that plans may be developed to reach all. White (1900) cautions, “We talk and write much of the neglected poor: should not some attention be given also to the neglected rich?” (p. 78). This is an appeal to provide due consideration to the work for the upscale upon whose souls the sacrifice of Christ has a price.

Population Growth of the Middle and Upper Class in Dennery

In the last twelve to fifteen years, the Dennery community has been experiencing an explosion in population growth. While the greater portion of this growth comprise families from the lower class, the middle and upper-class families too have been growing. The presence of the middle and upper-class families is being established in every part of the community, but the steady growth of these two classes is more noticeable in the Green Field and Bois Jolie areas. Efforts directed at these groups were not intentional and lacking in innovation. As a former pastor of this congregation, it was not until I had done studies in contextual evangelism that I began developing an appreciation for the existence of social classification and which target group the church has consistently affected with its evangelism. The leaders of the church at Dennery have assured me that this project is one that has caused them to rethink what they have been doing in the process of carrying out the all-inclusive Gospel Commission (Matt 28:18-20).

The evangelistic history of the S Seventh-day Adventist church reveals a tremendous amount of work done to engage the lower-class families while excluding the middle and upper-class. This exclusion was largely unintentional given that the evangelistic efforts were mostly developed with the general population in view. Over the past 10-15 years there have been an increase of their presence in the Bois Jolie and New Field section of the Dennery constituency. Although there is a population explosion taking place in this precinct, it is largely among the lower class. However, consistent with the intention of this project, the Dennery Seventh-day Adventist church cannot boast any significant accession of the rich of Dennery into its membership.

Evaluating the Health Status of the Dennery Seventh-day Adventist Church

Church growth experts suggest that initiatives for growing the church must commence by first determining the health status of the church. This approach will help to discover the hindering or helping factors that are related to the growth or decline of a church. The health and growth of the church is a symbiotic reality. McIntosh and Reeves (2006) hypothesized after presenting a discussion of the essential vital life-giving systems for a healthy church,

To prepare your congregation for vibrant ministry, it's important to identify and understand the critical health factors and where changes must be made... A church cannot ignore its vital signs any more than a person can ignore the signs of cholesterol... if a church is going to chart a future course of robust ministry. Churches can build healthy life-giving systems and retrofit itself for future ministry. (Chapter 2, section 8, para. 5)

Schwartz (1996) presents another model for church health and church growth through his Natural Church Development program. The evaluation of the health of the Dennery Seventh-day Adventist church will be done through the use of this model. This

entity has been in operation for approximately 20 years. More than 2,500 Seventh-day Adventist churches have been impacted by its services. Schwartz (1996) reports, “Within 31 months these churches have seen an increase presence of love, forgiveness, answers to prayers, wisdom, spiritual power, and countless other quality factors in those churches” (p. 3). He states, “We develop the church by developing people. We increase the quality of the church by increasing the quality of the people. We facilitate the health of the church by facilitating the health of the people” (p. 22). This recommendation comes against an important backdrop. During the execution of the project, the church membership must be ready to effect internal adjustment since it will be engaging in a new intentional ministry outreach to an unreached people group.

Philosophically, Schwarz (2012) presents the “All by itself” approach of church growth (p. 12). He believes that automatic church growth will take place when the eight essential qualities of church growth recommended by him are recognized and incorporated into the life of the church. When the eight qualities are implemented with a view to increase the quality of health in the church, the results will be an increase in the numerical quality of the church (Schwarz, 2012, p. 49). According to this expert it is obvious from the literature that the growth of the church is congruent to the health of the entity. So, in answer to the question, when does a church grow? Schwartz (2012) responds by saying, “when it has high quality” (p. 7). To further clarify the point the author announced that the health of the church is defined by “the health of its people” (p. 7). This is an integral part of the process to engage the Dennery church in the implementation of the research project.

With permission obtained from the church administration, I sought an audience

with the church board leaders and other auxiliary officers to present an understanding of the purpose and intention of the research project. The presentation will be aimed at accomplishing four objectives; (a) to discuss the biblical mandate for such a project, (b) to solicit the cooperation and support of the management body in helping to make the project a buzz conversation in the entire church, (c) to seek permission to secure the NCD instrument to assessment the health status of the church, and (d) to secure the involvement of a group of sufficiently equipped leaders to form a quorum to execute a conference on church growth for all its members

Anticipating the favorable response of the management board, the NCD survey instrument was secured and administered so that the churches' health status could be ascertained and a date for two conferences slated. The first was for the purpose of presenting the biblical underpinnings that give focused attention on the need to formulate plans to bring the Gospel to the rich and to discuss prevailing hindrances to the work for the category of families on the radar of this project.

The second was to present the understanding of the eight biblical qualities of the NCD model and other relevant supporting materials on church growth principles. The evaluation of the NCD survey was shared at this second conference with the entire membership. I then allowed the entire congregation to interact with the results of the evaluation. At this time, the minimum factor (Schwartz, 1996) was identified and a recommendation for the formulation of a health team was affected. This team, as the think tank providing suggestions and insights influenced by NCD materials, had a view to commence planning to effect the needed change to the minimum factor to optimize the health of the church. It was for quality and quantity growth in the project.

Members of the conference quorum were briefed and the seminar materials were shared and discussed with them, and the presenters trained to administer the church growth seminars at the conferences. Before the conclusion of the second conference the research protocol was discussed and persons were invited to participate as volunteers. Those who indicated willingness to do so were provided with a copy of the field survey. The reception of this instrument was interpreted as an indication of willingness to participate. These persons were officially registered and the content of the protocol was presented to them. They were then trained in developing the perquisite skill-sets to administer the instrument.

In preparation to execute the project, I met with the health team to commence planning sessions to begin addressing the health condition of the church in a timely fashion. These plans were presented to the board of management for ratification and implementation on a timeline basis that is cogent to the context of the congregation. At the end of the conference I made an appeal for volunteers.

The various consultations, meetings, and conferences, according to Chand (2011) served the purpose of providing “clarity, alignment, and collaboration which is everything” [in an institution] (Chapter 7, section 4, para. 1). Rainer and Geiger (2011) contend for, “Clarity, movement, alignment, and focus... for a new make over of the church” [in setting the parameters to help a church grow] (p. 57). These essentially elements of strategic planning will serve the purpose of simplifying the whole process so that all ambiguity and potential hindrances to success can be removed. So, strategic planning helps to define the ministry processes of the church and close the door to ambiguity. Rainer and Geiger (2011) state, “People are more likely to progress through

the process if they know it. A clearly defined process encourages people to progress through it because they know the expectations. People cannot embrace the ambiguous” (p. 114). Hence, the reason for diligent effort in using these proposed meeting encounters to ensure clarify the purpose of this important project by providing enough information about it to the entire membership. Rainer and Geiger (2011) believe, “The process must become etched in the minds of your people. People do not live out something they cannot remember” (p. 118). What they are asked to live out must be measurable and subjected to evaluation. Rainer and Geiger (2011) declare, “Whatever gets evaluated, gets done” (p. 121). The change that is sought after in execution of this project must resonate with the leaders first and must get into the fabric of the church and become the very culture of the church. When the process is clear to the stakeholders of the church, it will filter into the character of the church and become the deoxyribonucleic acid (DNA) of the church’s heredity identity. For this to happen the process must be discussed frequently until it becomes the vocabulary that rolls off the tongue of the members with ease (Rainer & Geiger, 2011). They declare, “The discussion of the process must begin with the leadership of the church... It should make its way into the hallway discussion, lunches with key leaders, and in the meetings” (pp. 124-125). The recommendation for several meetings with the key leaders and other members of the church to engineer this atmosphere where the project process can be simplified in the understanding of everyone concerned.

The Major Elements to the Project Approach

The success of the proposed research required a multifaceted spiritual approach complimented by the implementation of a strategic process to realize the intended

project. That which informs the spiritual aspect of the project is found in the great Gospel Commission given by Jesus as the task of His body, the church (Matt 28:18-20; Mark 16:15; Luke 24:45-47). Chilcote and Warner (2008) indicate, “The horizon of [this] mission is unlimitedly universal” (Chapter 6, section 3, para. 16). The intention is to cross all demographic, anthropological, and social peculiarities. This non-nationalistic gospel was reiterated after the resurrection of Christ to his disciples (Acts 1:8) pushes back every boundary. As a declassified gospel, the apostle Paul places it over and beyond territorial, occupational, or gender boundaries (Gal 3:8). The Gospel is the conduit that reveals Gods universal intention to offer divine grace to the entire world without any prejudicial bias. The facets of the spiritual approach therefore will include limited discussion on the importance of; (a) the prayer and relational approach, (b) strategic planning and project execution approach, (c) family life and project approach, and (d) project commencement and implementation approach.

Prayer and Relational Approach

One of the spiritual elements that helped to successfully engage the affluent middle and upper-class was prayer. The Scripture provides instances where Jesus engaged in prayer as an example to be followed. The Gospel writer John under the influence of inspiration writes, “And in the morning, rising up a great while before day, He went out and departed into a solitary place, and there prayed” (Mark 1:35). In commentary, White (2010c) suggests, “The burden of His mission was upon Him. In solitude by meditation and prayer, He sought to gird up His soul for the life work that was before Him ... He often repaired to the mountains for solitary prayer, but this was a preparation for His labor among men in active life” (chapter 10, para. 20). Before

confronting the temptations of the Devil (Matt 4:1-11); before He was transfigured (Matt 17:1). Jesus took time to seek the guidance of God His Father. Importunate prayer was a part of Jesus' discipline and culture. Jesus did not hesitate to teach his disciples the very essence and meaning of prayer (Matt 6:5-13). One of the primary elements of this prayer is relationship with the father (v. 9).

At the heart of praying is the need to embrace it as a relational encounter with God. Kidder (2009) provides a very explosive idea about prayer when he said, "Prayer is a way of maintaining constant and meaningful communion with God. It is about knowing him, adoring Him, and having a deep, passionate, and intense relationship with Him" (p. 47). This is the most exalted motivation in the experience of prayer. To be able to commune relationally with the Infinite One is an intriguing investment of grace on the part of God and the finite being. In this elevated state of prayer Wilkinson (2000) indicates, "Prayer distills God's powerful will for your future" (p. 12). Prayer is an intersecting reality where, according to Miller (2009) "Prayer is meant to a conversation where your life and your God meets" (p. 9). Koranteng-Pipim (1996) infers, "It is simply wonderful how difficulties dissolve when one looks at them on his knees. It is an easy way to dissolve doubts and explain dark sentences" (p. 282). The experience of praying exposes us to a plethora of benefits that accrue to a relationship with God.

Since God is relational by nature, He extends an invitation to His creatures to communicate with Him through prayer (2 Chr 14:7). The purpose and effectiveness of prayer cannot be denied in the life of Christ followers. We are invited into a conversation of prayer with the promise and assurance that the praying suppliant will be heard (Matthew 18:19 & 20). Jesus' example taught that when we call upon the Father, He

hears our prayers (John 16:23). Prayer brings us into fellowship with the divine (John 14:23). Miracles are performed when prayers of intercession are made (Acts 12:4-16). We become exposed to limitless possibilities when we pray (Eph 3:20). Jesus instructed his disciples to engage in prayer in the advancement of His kingdom. He said to them, “Ask and it shall be given you, seek, and you shall find; knock and it shall be opened unto you” (Mark 7:7). Bounds (1997) encourages, “the secret of success in Christ’s kingdom is the ability to pray” (p. 13). The intended plan to engage the middle and upper-class families accompanied with prayer made it an evangelistic experience and a spiritual process. Prayer was an important aspect for setting the project in operation. White (2010a) implores, “Often prayer is solicited for those who are suffering from illness or adversity; but our prayers are most needed by the men entrusted with prosperity and influence” (Chapter 14, para. 15).

Strategic Planning and Project Execution Approach

The second factor for successfully launching the project is the implementation of a strategic approach for the accomplishment of the project. According to Allison and Kaye (2005) suggest, “Strategic planning is about making choices” It’s “a management tool... to help an organization do a better job” (p. 1). Strategic planning articulates a mission, a vision, and values of an organization. Malphurs (2005) spoke of strategic planning as a blue print that is directed at charting a “preferred future” (p. 153). The author further states, “churches that are making a difference for the Savior are led by or staffed with strategic thinkers who if they don’t have a plan in their hand have one in their heads” (p. 24).

The literature on strategic planning seeks to help leaders to answers three basic organizational questions. Malphurs (2005) states, “The first is the identity question, who are we? This gets at the church’s DNA. The second is the direction question, where are we going? This identifies the church’s mission and vision. A third is the ministry strategy question, how will we get there? Addresses how the church will accomplish its mission and vision” (p. 25). Hybels (2016), in his discussion on leadership and strategic planning, states, “Leaders move people and projects from here to there. They sense that something is wrong with, ‘here’—and can envision a better future ahead if only if they can get people to get “there”! (p. 26).

The Dennerly Seventh-day Adventist church was established to proclaim the everlasting gospel with a view to grow the entity qualitatively and quantitatively (Matt 28:18-20; Rev 14:6-14). It seeks to accomplish this task by equipping its members to witness to and inviting community residents to become affiliates of their faith. This mandate does not exclude reaching out to the affluent in the society. They affect their witness through a verity of spiritual activities aimed at accomplishing this task.

Family Life Evangelism and Project Proposal

To engage the middle and upper-class is a family life approach. The action plan by the evaluation of information gathered from the survey was administered to the target group in the community.

Family life experts believe that this mode of evangelism is more appealing to the middle and upper-class family members. Subsumed in the DNA of family life ministry is the assistance it provides in transforming families in ways that other approaches have never done before. Martinborough and Martinborough (2004) contend, “Integrated

Family Life Evangelism is one of the most innovative and effective evangelistic methods. It combines vital family issues with conceptually compatible Bible doctrines in a unified Christ-centered approach” (p. 13). They present four foci for the relevance of this approach. Together they agree that it is biblical, it is practical, it is multilateral, and it is eschatological (Martinborough & Martinborough, 1984, p. 289). In stating the case for the multilateral dimension of family life evangelism, they raise an important alarm which is an observation made in this paper. Martinborough and Martinborough (1984) say,

These days, multitudes are joining the Seventh- day Adventist Church. However, if we analyze the influx, we would see that most converts come from the less-prosperous sectors of society... Why aren't we reaching people in the higher social, educational and financial strata of society? One reason is that many people in these classes of society are not particularly interested in the Bible. But while that may be true, they are interested in issues of health and family life. Family Life Evangelism has the potential to reach such people because it satisfies their felt needs of happy family life, and will lead them to sense their unfelt need for eternal life. (p. 13)

In the face of increasing family problems, Stenbakken (1977) contends, “There obviously is a crying need for a better understanding on the part of ministers as to what they can do to help the most basic unit of church and society—the family” (p. 17). He argues further, “It is abundantly clear that something must be done to reduce the devastating pain and disruption families are experiencing today and to create positive patterns of ministry that will build stronger families—both spiritually and emotionally” (p. 17). He recommends, “The church to become a family life center” (p. 17). He is of the opinion that the soul-winning objectives do not have to be abandoned. But he sees the need to “change some of the emphases and put the program into new format, and in so doing it will be possible to bring new vitality to the individuals and families of the community and the church” (p. 17).

Two of the greatest assets of family life evangelism is the relational possibilities

and its capacity to meet felt needs. According to Kidder (2008), research findings show, “positive relationship and friendship were key factors leading people to join the church” (p. 41). Other researchers find that relationship is the most effective way of reaching people for the Lord (Arn, 1982; Rainer, 2001). In my observation, when people seem to be relationally authentic others are more prone to accepting assistance from them, if the others believe their condition will be transformed. This is therefore a great incentive for Adventist evangelism and it reflects the Master’s approach in His encounter with people.

Project Commencement and Implementation Approach

The project began with a submission of an official letter to the church administrators to procure permission to use the church as the center for executing the project. With that being done I had several consultation meetings with the administrators of the church and discussed the intention and purpose of the project and solicited their support for the project. At that meeting, the necessity of the project was discussed together and the necessary adjustments needed to accommodate the project at the church was agreed upon. At a meeting with the major church leaders a consensus was arrived at for their participation in helping to launch the initiative. Soon after, the education and training exercised commenced to sufficiently educate the church membership about the need to and the importance of evangelizing the wealthy in the community.

After these steps an internal evaluation of the church was done to determine the health status of the church so that the church would be prepared to execute the intention of the project in the most effective manner. This aspect of the church life cannot be underestimated since there are important factors to be considered when thinking of the growth of a church.

Selecting and Training Volunteers for the Project

Jesus' ministry began with the selection of persons who were willing to participate in His gospel enterprise. Coleman (1993) posits the first principle for success in any gospel initiative. He states;

It all started by Jesus calling a few men to follow Him. This revealed immediately the direction His evangelistic strategy would take. His concern was not with programs to reach the multitudes, but with men whom the multitudes would follow. Remarkable as it may seem, Jesus started to gather these men before he ever organized an evangelistic campaign or even preached a sermon in public. Men were to be His method of winning the world to God. (p. 21)

Following the convening of the conferences, the call and selection of volunteers to participate in the project occurred.

Who are Volunteers?

Volunteers are persons who provide non-financial service that promote goodness or help to improve human quality of life (Dictionary, n.d.). According to Liu, Holosko, and Lo (2009) volunteers represent "Millions of people all over the world who devote substantial amount of their time and energy helping others" (Introduction, para. 1). They further aver, "Volunteerism is one of the many and varied ways in which people try to do good for others, their communities, and society at large (Introduction, para. 2).

Hybels (2004) suggests, "Volunteers are people who let God lead them to where he wants them to serve [and they] find "an incredible sense of satisfaction and joy" (p. 20). This is so because they transform the world and leave it a better place when they are gone. The author further states, "Volunteers can transform society and at the same time find deep personal satisfaction" (p. 24). Every church that is truly mission driven knows the true value of its members who volunteer their time and gifts to serve God. Hybels (2004) contends, "The power of the church truly is the power of everybody as men and

women, young and old, offer their gifts to work out God's redemptive plan" (p. 31). The church is an edifice of hope to the world. And for Hybels (2004), "That hope rests on the willingness of volunteers from all walks of life" (p. 32). This is important because the proposed project will depend on the involvement of volunteers. It requires whole heartedness to involve in mission to secure the greater good of others. Volunteering for the good of the wealthy (as is the intension of this project) requires a Christ motivated love in the hearts of those who are willing to invest their time to find fun and fulfillment in seeking the good of others in the community.

According to Coleman (1993, p. 22) "Only those who are willing to learn" will be enlisted to execute the plan. There are specific competences that will be required for the work for the classes under study. White (2010a) states, "It is not by casual, accidental touch that wealthy, world loving, world-worshiping souls can be drawn to Christ" (Chapter 14, para. 15). She intimated as to the difficulty involved and the courage required in such effort and only "some are especially fitted to work for the higher class" (Chapter 14, para. 15).

Training of Volunteers

The training of volunteers is the next important aspect of executing the project. Speaking of training, Harrington and Absalom (2016) share the thought, "As with anything in life, growth in spiritual practices and discipline comes only with time and training" (p. 198). As in the example of Christ selecting His twelve disciples (Luke 6:13-17), He spent time in training them for their life work by means of association. Through the opportunities of being with Him, He trained them by modeling. Coleman (1993) says, "Having called His men, Jesus made a practice of being with them. This was the essence

of His training program—just letting His disciples follow Him” (p. 37). Following Jesus was the model the disciples learned. His life and practice were lesson books to them. Coleman (1993) infers, “It is good to tell people what we mean, but it is infinitely better to show them. People are looking for a demonstration not an explanation” (p. 77). The training of volunteers included teaching sessions in which important ministry theories were presented followed by some practical training.

The training curriculum contained subject areas that addressed the importance of prayer, personal and spiritual preparation, field visitation techniques, tips on how to win people, dealing with objection, basic counseling tips, basics in emotional intelligence, and decision-making processes. All of the aspects of the training were directed at helping participants to develop the skills in knowing how to mingle, empathize, meet needs, decision making techniques with a view to leading people to commit to the project. At the very heart of Christ model of evangelism is the principle of relationship. This project would seek to replicate this approach. As the lead facilitator of the project I took personal responsibility to embody the training program to show the way as a teaching devise (Coleman, 1993).

In the training of volunteers, the purpose and process of the research project were restated to individuals who attended the volunteer solicitation meeting. Forty persons were asked to function as volunteers to participate in the project. Those in attendance were encouraged to ask question to gain the greatest clarity about the project. The project protocol was reviewed so that they knew that participation was strictly on a voluntary basis. On this premise, everyone was able to make an informed choice to engage or not to engage in the project.

Volunteers: Age Qualification, Empowerment, and Acquired Competency

The volunteers who qualified to participate in the project were between the ages of 18-60 years old, they were legitimate members of the Dennery Seventh-day Adventist church, and they demonstrated the maturity, willingness, and commitment required to administer the survey to the designated social class. To verify that candidates were qualified to participate, the church clerk was asked to vet the names of those who indicate willingness to participate. It was required that each enlisting volunteer undergo 10 hours of training in theory and hands-on practice. This was to ensure that each one was sufficiently empowered for the task.

To empower individuals is to disciple them to attain their full potential. Burrill and Evans (2014) indicate that empowering people, “seeks to bring to maturity the strengths found in others for the proper functioning of the church” (p. 25). In speaking to leaders on the subject of empowering, Schwartz (2015) indicate, “the most important task is to empower other believers” (p. 34). The training exercise in this project was designed to empower the participants to accomplish the purpose of the project. In an attempt to make the training accomplish the intention to empower the participants Schwarz (2012) shares three secret dimensions for successfully empowering people. He says,

The secret of empowering leadership is a balance of the three dimensions of explanation... motivation... and liberation... The core principle behind explanation is teaching and understanding the crucial dynamics of a responsibility; the core principle behind motivation, focusing on your own and your followers’ strengths; and the core principle behind liberation, creating a climate in which people feel free to experiment. (Chapter 6, section 3, para. 16)

The project for Dennery Seventh-day Adventist church was a groundbreaking exercise for participants. As such, the volunteers needed to develop the competencies to

conduct field visitation in the home of the middle and upper-class residences of New Field and Bois Jolie and other areas in Dennery village. From the training and empowerment sessions volunteers learned how to; (a) visit and engage in prayer, (b) demonstrate good mannerism, (c) dealing with objections and (d) administer the designated field instruments. These proficiencies did provide participants with the confidence for the winning edge. All the aptitudes learned, was aligned to foster meaningful relational encounters that maximized the potential of the project. This objective of the training was to teach and equip trainees how to exemplify Christ's model of engaging people. White (1983) argues, "Christ method alone will give true success in reaching the people. The Savior mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, "Follow Me" (p. 143).

Summary

The family life evangelistic method of evangelism to the wealthy in Dennery was intended to develop relational pathways to connect with the middle and upper-class families. Present condition reflects a piece meal approach on the part of the church to connect with these groups. The existing divide is indicative of a lackluster attitude towards the rich in society. The absence of this rank of people from the Seventh-day Adventist church is not an indication of the absence of spirituality among the middle and upper-class families. A significant number of families from these quintiles are adherents of the Catholic faith. Their commitment to this faith cannot be denied though there has been significant deflection to the Seventh-day Adventist faith. The deflectors however, are from the lower-class families of the Catholic faith. It stands to reason that there is

something missing in our approach that shows a lack of proficiency in this matter. There is need for a new evangelistic creativity that will appeal to these classes of people. The implementation of a family life model was intended to accomplish two things; (a) to sensitize the Seventh-day Adventist church to its neglected work of intentionally evangelizing the wealthy consistent with the gospel commission, (b) to engender a reeducation program that will help to breathe a new culture for this aspect of the work, and (c) to prepare the Denberry Seventh-day Adventist church through training of volunteers to engage in the work of connecting evangelistically with the said families in the community.

Research findings by North America Division show clearly that relationship is the most important factor in moving people to decision (Kidder, 2008, p. 11). A significant part of the training was directed at equipping volunteers on how to become relational change agents. The path set forth in this material was intended to create relational goodwill among members and to help them to develop an appreciation for intentional evangelism directed to the stated groups under the radar of this project.

CHAPTER 5

NARRATIVE OF INTERVENTION IMPLEMENTATION

This chapter presents an evaluation of the information gathered from the survey form used to acquire relevant data that informed the formulation and implementation of the strategic plan to engage the upscale families in the Dennery community.

The Correlation Between Demographics and Research Relevance

Demographic information serves the purpose of setting a foundation for meaningful research activity. Thomson (2007) states, “It is the study of human population.” She shows that there are a number of variants that are taken into consideration in the science of demography, but central to the discipline is the study of social context and social change and the implication for future action. Thomas (2007) infers, “Demographic study is useful for understanding socio-economic challenges and instructive in identifying potential solutions. It sets the platform for social planning, market research and analysis, and forecasting for future development.”

There was a direct correlation between research activity, demographic data, and strategic planning. Sevier (1992) infers about the relation between society and major demographic trends. The discipline of demography helps researchers to provide broad overviews of the prevailing trends in relation to time. Sevier (1992), researchers using demographic information, “examines how these trends may be ameliorated” (p. 16). Sahlin (2004) theorizes,

A key method for understanding your community is to look at the demographic numbers for your community. These numbers have the greatest significance in understanding the unique character of your community, and determining what needs to be done to shape an effective outreach strategy for your community. (p. 37)

These insights provided the impetus for the intention of developing a ministry plan to engage the wealthy in the Dennery community. The information gleaned from the responses provided by the respondents is documented in this section through the use of graphs and tables. This helped in identifying areas of greatest need and contributed in formulating the action plan for the project.

Test Subjects

Trained volunteers administered the field survey designed for the project in the targeted community of Dennery. This instrument can be found in the appendix. Males and females from the middle and upper-class family members in Dennery were given the opportunity to respond to the field survey. Ninety-one (91) participants provided response for the survey of which thirty-one (30) were males and (61) were females. Twelve (12) field volunteers visited homes of the participants and manually administered the 91 surveys.

Sections of the Instrument and Their Description

The survey comprised of five sections that included an introductory section; a marriage and family life section; a health and family life section; a social issues and family life section; a spirituality and family life section. The introductory section seeks to procure information about the participant's gender specification, age category, the number of years that participant's family had been established in the specified community, and the social class to which the participants belong.

Marriage and Family

The marriage and family life section is intended to gain insights from middle and upper-class families and their status in relation to; (a) the disparity of the difficulty experienced between them in proportion to the lower class families, (b) the three most important issues confronting these families, (c) how middle and upper-class families are dealing with emotional pain, (d) concerns for children in relation to perplexing social issues, and (e) how they view the safety and stability of their families.

Health and Family

The next section on health and family life is intended to understand; (a) what level of concern middle and upper-class families have for degenerate diseases and their impact on them, (b) the intensity of the conversation about cancer in their families, (c) their expressed gratefulness in learning about the relationship between spirituality and health, (d) their attitude about healthy life-style changes and health, and (e) men and domestic involvement in their families.

Another component of this family life education approach to evangelism is the conversation on health. It is an area that was explored as a pathway to gaining a response from the middle and upper-class groups. Health and family are symbiotic entities and in presenting the gospel, health is an important inclusion in attempts at meeting the middle and upper-class members of society. White (1901) had this to say, “Nothing will open doors for the truth like evangelistic medical missionary work. This will find access to hearts and minds and will be a means of converting many to the truth” (*Manuscript 58*, 1901). She also inferred, “As a means of overcoming prejudice and gaining access to minds, medical missionary work must be done, not in one or two places only, but in

many places where the truth has not yet been proclaimed. We are to work as gospel medical missionaries, to heal the sin-sick souls by giving them the message of salvation. This work will break down prejudice as nothing else can” (*Testimonies*, vol. 9, p. 211). Health is the pathway for the affluent in the society to increase, sustain, and pass on their wealth to the next generation of family members. It is a powerful mean of awakening the curiosity of the class under study and as such lead on to the possibility for conversion.

Social Issues and Family

The next section is on social issues and will help to point out the level of concern for; (a) crime and its effect on the middle and upper-class families, (b) the concern for violence against women, (c) the help provided these families in understanding the subject of suicide, (d) impressions about child abuse, and (e) the issue of male aggression and abuse.

Spirituality and Family

The section on spirituality and family life is intended to gain insights about; (a) the middle and upper-class attitude in relation to bible reading in their family, (b) the experience praying together as family, (c) the attitude in times of grief and loss, (d) their belief about reuniting with loved ones at the resurrection, and (e) how they would exercise their choice for a better life as it is found in Jesus.

Introduction Section

Gender specification is intended to show the variation of male and female participation.

Figure 1. Gender specification.

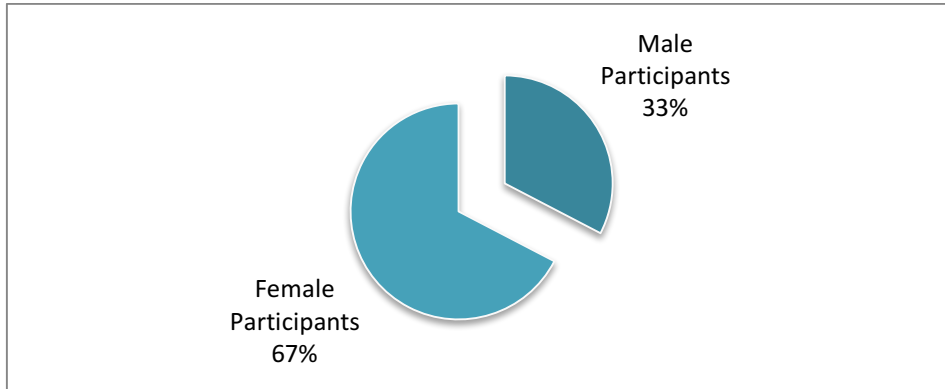


Figure 1 shows that 67% were of female participation and 33% of male involvement. While *Figure 2* shows the different age groups between ages 18 to 50 years and older who participated. Not surprising, individuals age 50 and above represents the largest group (43%) in the study. It about 6% of the respondents did not report their age; nonetheless I included them in the valid percent calculations of the report on the age distribution.

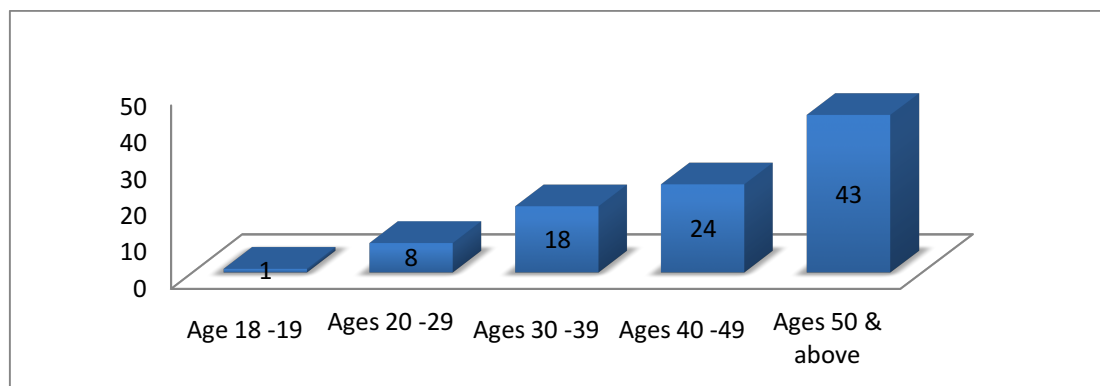


Figure 2. Participants age grouping.

The number of years that the specific family was established in Dennery helps to provide insight of their contact with the church in Dennery. Table 2 illustrates this.

Table 2

Years of Family Establishment in Dennery

5 -10 years	8%
10 – 15 years	18%
16 – 20 years	21%
20 years and over	53%

One person from the 18-19 group, 8 persons from the 20-29 grouping, 18 from the 30-39 grouping, 24 from the 40-49 group, and 43 from the 50 and over age group were engaged by the field volunteers.

Social class specification, as seen in Figure 3, gives the numbers participating from the social classes of the community.

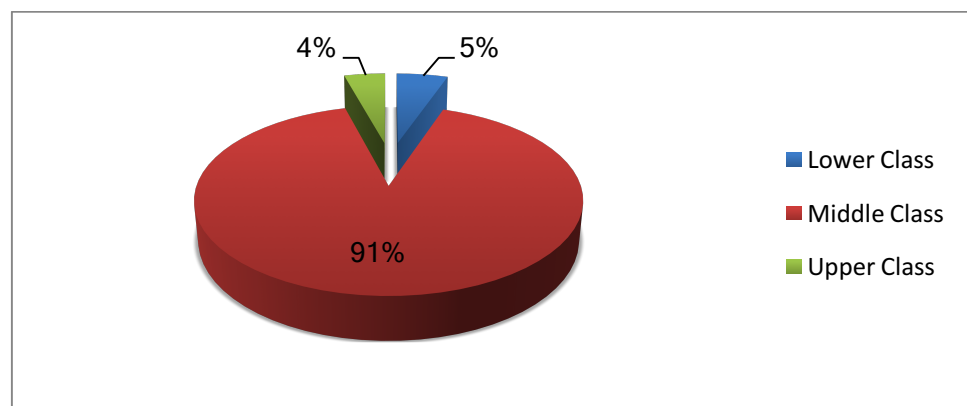


Figure 3. Social class specification.

Five percent (5%) of participants were from the lower, 86% from the middle, and 4% from the upper-class brackets.

Responses to the question, “would it be correct to say that middle and upper-class families do not experience family challenges as do the lower-class families?” are seen in figure 4.

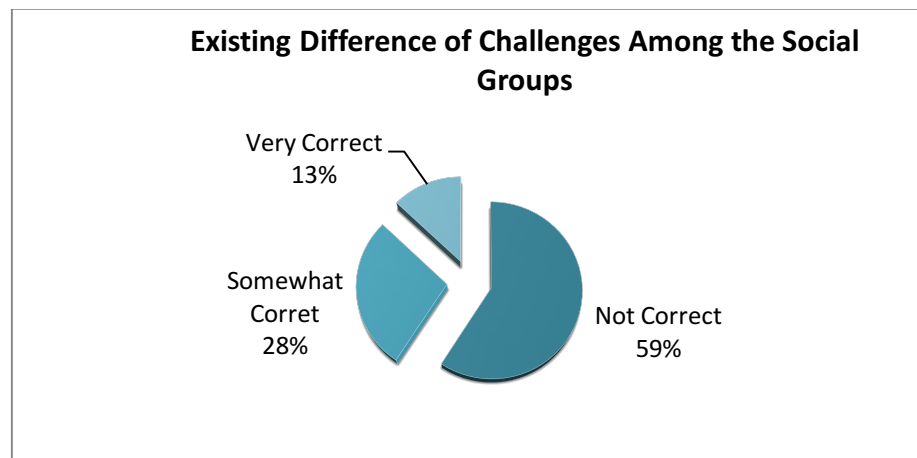


Figure 4. Existing difference of challenges among social groups.

Of the 92 respondents, 55 believed the statement is not correct, while 26 believed this to be somewhat correct, and 12 believed it to be very correct.

Section One: Questions and Findings on Marriage and Family Life Issues

The intention of the section on marriage and family is to: (a) uncover similarities or dissimilarities of challenges faces by the different family classification, (b) identify the three the major concerns that are on the mind of the middle and upper-class families, (c) find out their response to emotional pain, (d) to see the level of concern for their children

in relation to drug use, gang activity, and sexually transmitted infections, and (e) the truth about the need for middle and upper-class families to secure and stabilize their families.

Question one

“Are middle and upper-class families experiencing similar family challenges or different ones to those of the lower-class families?” The response categories were; *not different, different, somewhat different, very different*.

Results

As seen in Figure 5, 38% believed that the challenges are not different; 18% believed they are different; 1% says they are very different.

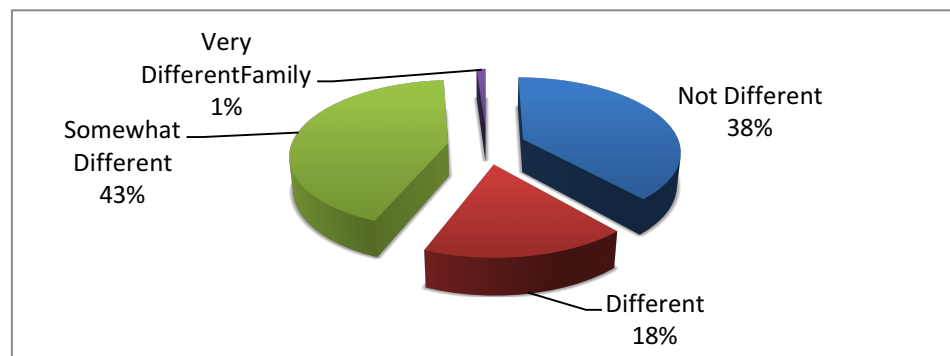


Figure 5. Similar or different family challenges.

Question two

“Which three of the ten subjects are of great concern for middle and upper-class families?” The response categories were; *finance, marriage, divorce; conflict management, children; sickness, death, health, family investment, relational, intimacy*.

Results

A maximum of 91 respondents showed that:

1. Finance
2. health, and
3. conflict management

were the most significant concern for them (as seen in figure 6).

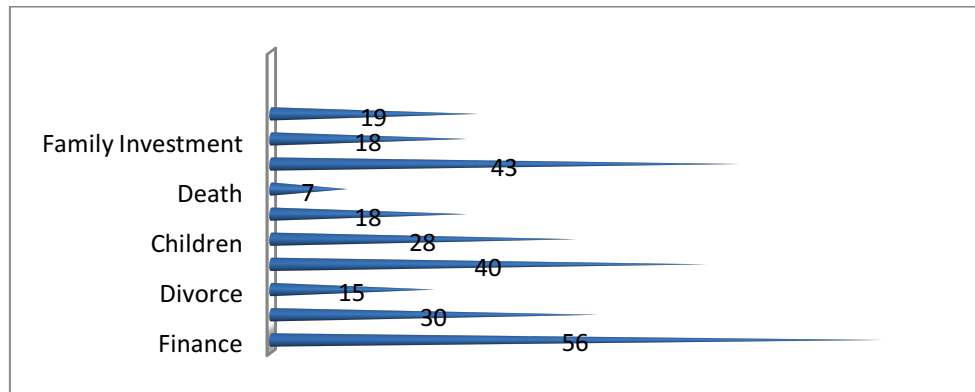


Figure 6. Three most significant subjects for middle- and upper-class families.

Question three

“Would you say that middle and upper-class families are concerned about dealing with emotional pain in their families?” The response categories were; *not concerned*, *somewhat concerned*, *very concerned*.

Results

Of the inquiry concerning emotional pain, there were 91 respondents. Results show 4% believe that middle and upper-class families were not concerned, 42% were somewhat concerned, and 54% were very concerned.

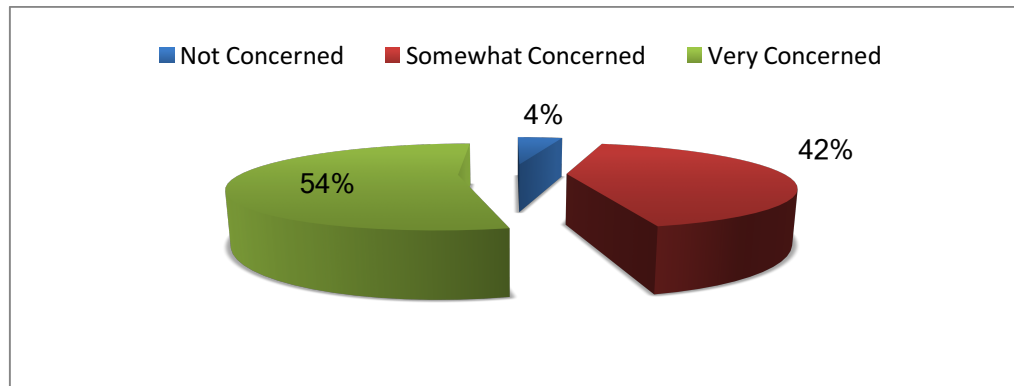


Figure 7. Dealing with emotional pain.

Question four

“Are middle and upper-class families concerned about their children and illegal drugs, gang activity, and sexually transmitted infection, as do lower class families?” The response categories were; *not concern*, *somewhat concern*, *very concern*.

Results

From the 91 persons who took the survey, 4% believed that middle and upper-class were not concerned; 30% were somewhat concerned; and 66% were believed to be very concerned.

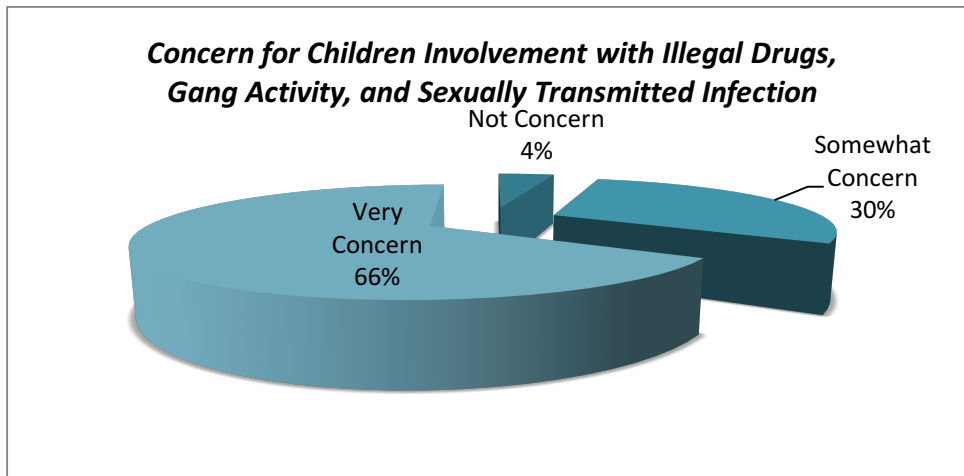


Figure 8. Concern for children involvement with illegal drugs, gang activity, and sexually transmitted infections.

Question five

“Would it be true to believe that middle and upper-class families are earnestly seeking help to secure their families and make them more stable?” The response categories were, *true*, *somewhat true*, *mostly true*, *very true*, *never true*.

Results

There were 91 participants. Twenty-seven (27) indicated that the question was true, 18 thought it was somewhat true, 21 said it was mostly true, and 25 said it was very true.

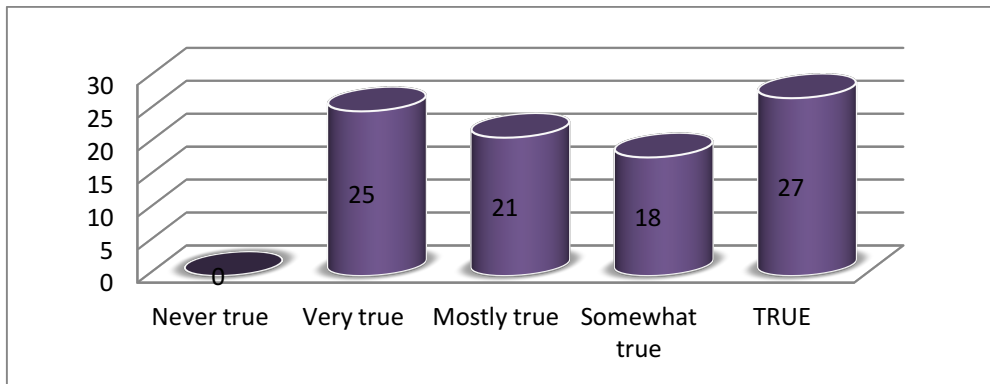


Figure 9. Earnestness in seeking help to secure families in the middle and upper-class range.

Section Two: Questions and Answers on Health and the Family Life Section

According to Pamplona-Roger (1995) “Everyone agrees that health is something to be treasured... The most advanced medical technology and the best specialists cannot compensate for poor health habits” (p. 7).

This section on health and family is intended to investigate: (a) level of concern for degenerate diseases, (b) how impacting is the conversation about cancer, (c) the appreciation that would be shown in learning about the relation between spirituality and health, (d) the level of reward that would come from knowing about lifestyle changes, and (e) to find out what obtains in male domestic support in the families of the middle and upper-class families.

Question one

“Are diabetes, heart disease, and other degenerate diseases a concern for upper and middle class families as it is for lower class families?” The response categories were; *never, some of the times, most of the time, all of the time.*

Results

Of the 91 participants, 4% believe that middle and upper-class families do not think about this issue, 23% think of them some of the time, 38% do so most of the time, and 35% think of degenerate disease all of the time.

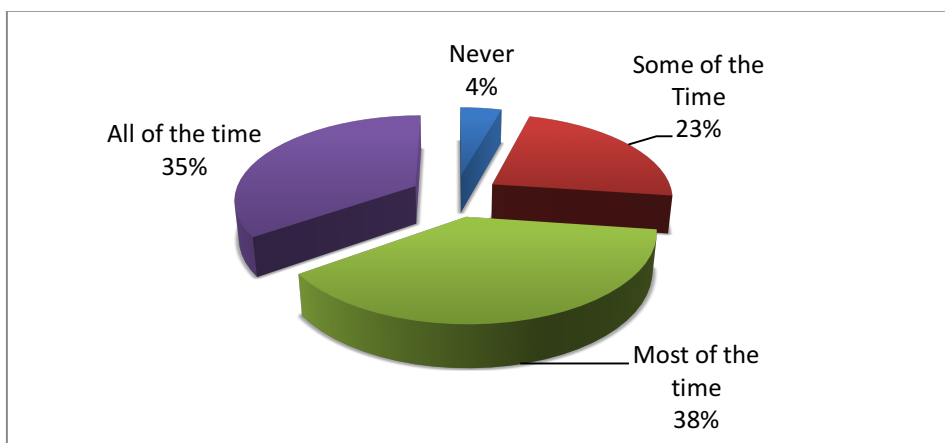


Figure 10. Concerns for degenerate diseases.

Question two

“Is the conversation about cancer a gripping one for middle and upper-class families as in lower class families?” The response categories were; *not gripping*, *somewhat gripping*, *very gripping*.

The response indicated that 5 participants believed that there was little or no consideration for cancer, 30 thought that middle and upper-class saw it as a gripping one, and 55 were sufficiently convinced that it was a very stressful conversation in their families.

Table 3

Conversation About Cancer in the Family

Not Gripping	05
Somewhat Gripping	30
Very Gripping	55

Question three

“As a middle or upper-class family member, would you be grateful to learn that there is a relationship between spirituality and health?” The response categories were; *not grateful, somewhat grateful, very grateful*.

Results

Out of 91 responses, 72% would be very grateful to learn about the relationship between spirituality and health, 26% would be somewhat grateful, and 2% would seemingly be indifferent as reflected in Figure 11.

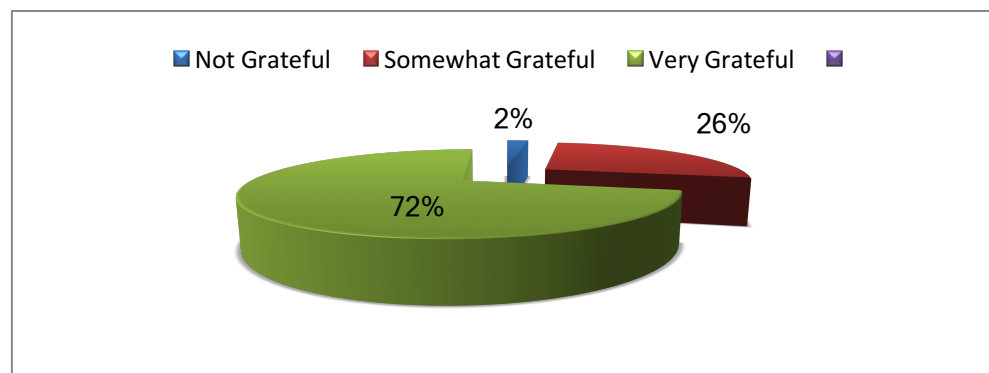


Figure 11. Levels of gratefulness.

Question four

“Would you find it rewarding to know that a great percent of the diseases and sickness in our society can be addressed by making lifestyle changes?” The response categories were; *not rewarding*, *somewhat rewarding*, *very rewarding*.

Two (2) persons believed that it would not be rewarding, 12 said it would be somewhat rewarding, and 71 said it would be very rewarding to know.

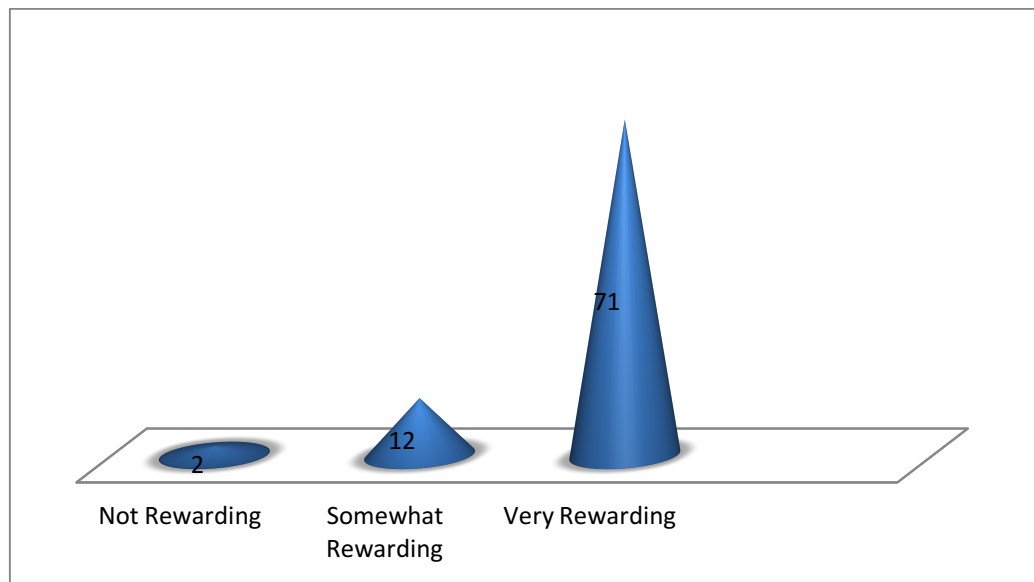


Figure 12. Attitude about lifestyle changes.

Question five

“Would it be true to say than men in middle and upper-class families are generally engaged in providing domestic support for their homes than those in lower class families?” The response categories were; *not engaged*, *somewhat engaged*, *very engaged*.

To this question, 2 participants indicated men are not engaging in providing domestic support, 53 believed that they are somewhat engaging, and 36 believe men are very domestically engaging.

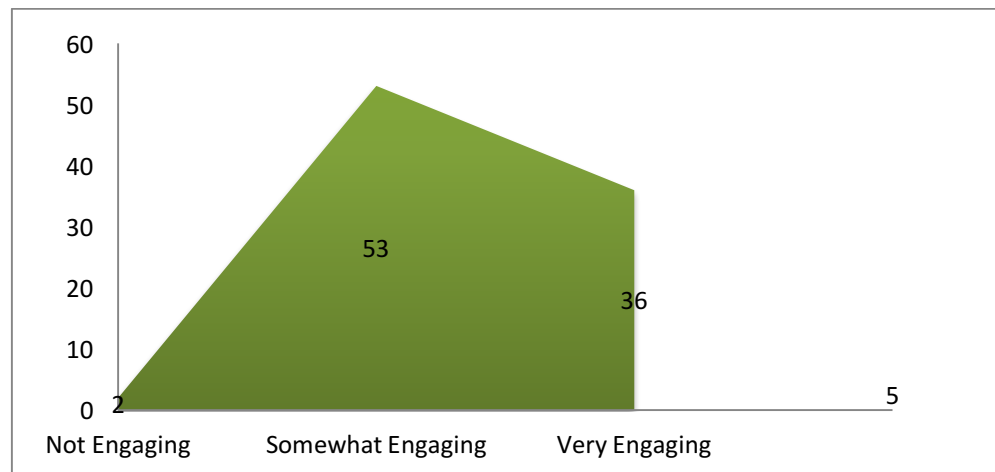


Figure 13. Extent to which males are engaged in providing domestic support.

Section Three: Questions and Answers on Social Issues and the Family

The aim of this section is to: (a) to measure the level of concern for crime, (b) to find out how important is the subject of violence against women, (c) to find out if enough is been done to help in understanding the subject of suicide, (d) to measure the concern

about child abuse, and (e) to find out the level of concern for the subject of male aggression and abuse.

Question

“Would you say that crime is a concern for the middle and upper-class families as it is for the lower-class families?” The response categories were; *not a concern*, *somewhat a concern*, *a grave concern*.

Results

One (1) respondent said it was not a concern, 28 believed that it was somewhat a concern, and 63 saw it as a grave concern for middle and upper-class families and these responses are reflected in the table following.

Table 4

Concern for Crime

Not a Concern	01
Somewhat a concern	28
A grave concern	63

Question

“Is violence against women an important conversation to your family?” The response categories were; *not important*, *somewhat important*, *very important*.

Results

As shown in Figure 14, out of a total of 91 respondents, 5% thought that it was very important 30% said it was not important, and 65% said it is somewhat important.

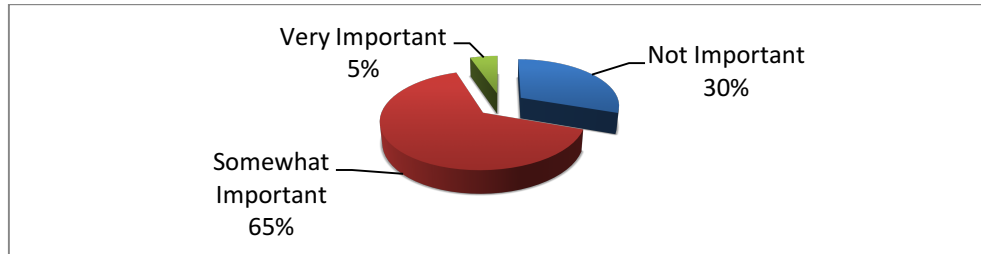


Figure 14. Violence against women.

Question

“Would you say that sufficient is been done to help middle and upper-class families to understand and deal with suicide?” The response categories were; *not sufficient, somewhat sufficient, very sufficient*.

Results

On the subject of suicide, 56 persons believed that not much is being done to help families deal with suicide, 22 believed somewhat sufficient is being done, and 9 stated a lot is being done to address the subject. This outcome is reflected in Figure 15.

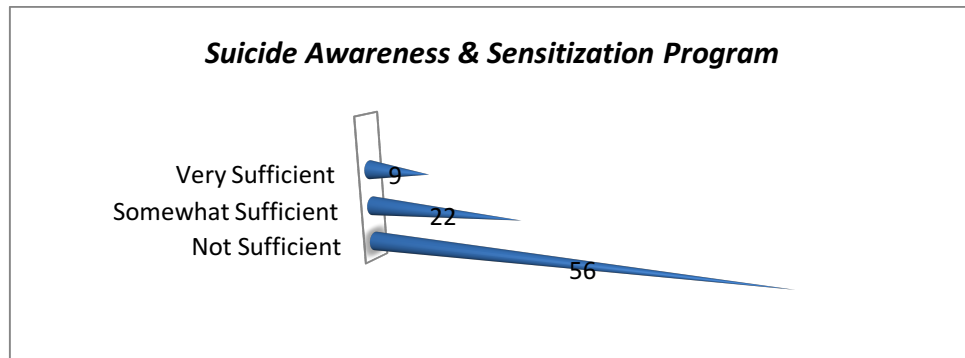


Figure 15. Degree of suicide awareness and sensitization program.

Question

“Is it accurate to say that middle and upper-class families are as concern about child abuse as do the lower-class families?” The response categories were; *not concern*, *somewhat concerned*, *very concerned*, *deeply concern*.

Results

Four (4) persons indicated that middle and upper-class had no concern for child abuse, 29 had somewhat of a concern, 41 were very concerned, and 15 were deeply concerned.

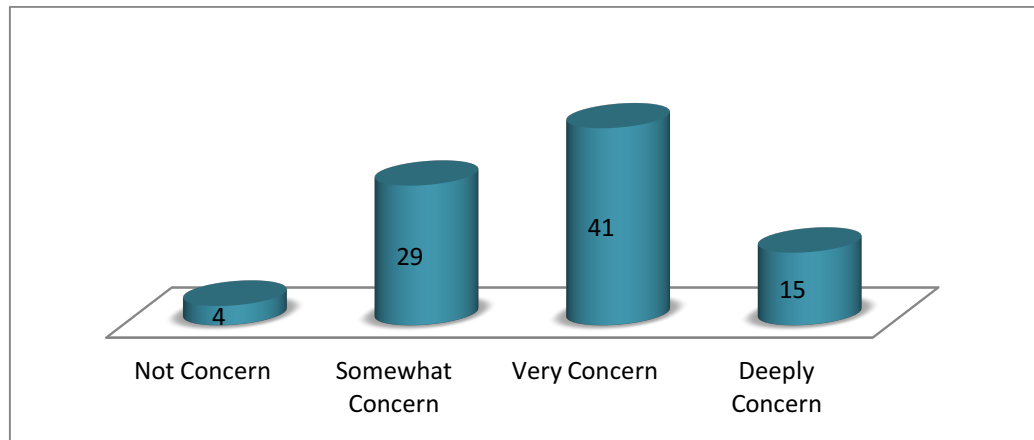


Figure 16. Concern for child abuse.

Question

“Is the aggressive and abusive trend with men a subject of concern for middle and upper-class families as it is for lower class families?” The response categories were; *not a concern, somewhat of a concern, very much a concern.*

Results

For male aggression and abusive trends, 91 persons responded of which, 20% said it was not a concern, 77% said it was somewhat a concern, and 3% indicated that it was very much a concern as shown in Figure 17.

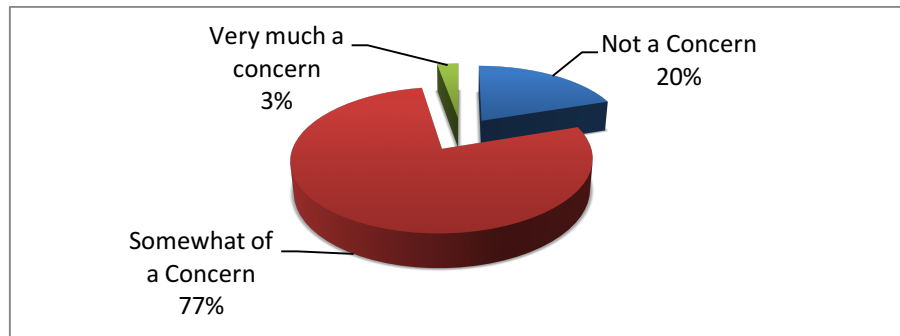


Figure 17. Concern for male aggression and abuse.

Section Four: Questions and Answers on Spirituality and the Family Intention

The objective of this section is: (a) to determine the frequency in reading the Bible, (b) to find out if praying as family is a strong culture, (c) to gain insight into the believe of finding help from God when facing difficulties, (d) to find out what they believe about the biblical teachings of Jesus, the resurrection, and life after death, and (e) to intentionally find out how earnest middle and upper-class families would be taking the option of a better life in Jesus.

Question

“Do you think reading the Bible in middle and upper-class families is done as often as that of the lower-class families?” The response categories were; *not often*, *somewhat often*, *very regular*.

Results

“Out of a total of 91 persons who responded, 32 do not habitually read the Bible, 44 do it somewhat often, and 12 believe it is a very regular practice. these figures are presented in table 5.

Table 5

Bible Reading and the Middle and Upper Class Families

1) Not often	32
2) Somewhat often	44
3) Very Regularly	12

Question

“Would it be accurate to say that middle and upper-class families meet and pray as a family as the lower class?” The response categories were; *not regularly, somewhat regularly, very regularly.*

Results

To this question above, 38% believe that the wealthy do not pray regularly, 51% pray somewhat regularly, and 11% do family prayers together.

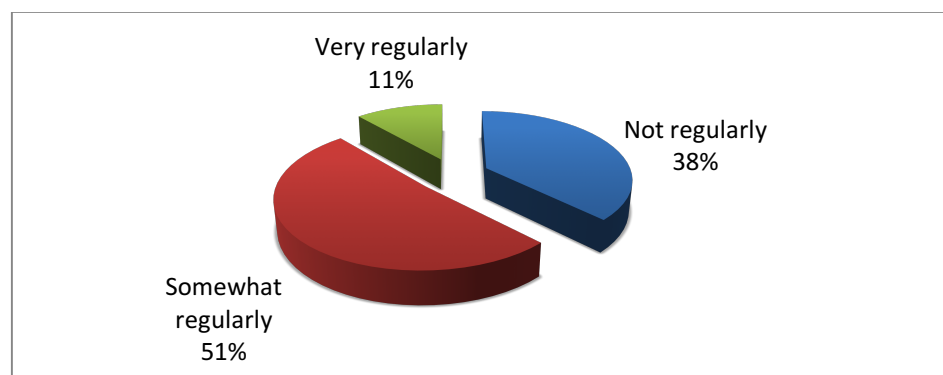


Figure 18. Praying as family.

Question

“Would you say that middle and upper-class families drawn to God for help in times of grief and loss?” The response categories were; *not drawn*, *somewhat drawn*, *very much drawn*.

Results

Three (3) persons believe that the wealthy are not drawn to God in difficult times, 43 respondents indicated they are somewhat drawn, and 45 said they are definitely drawn.

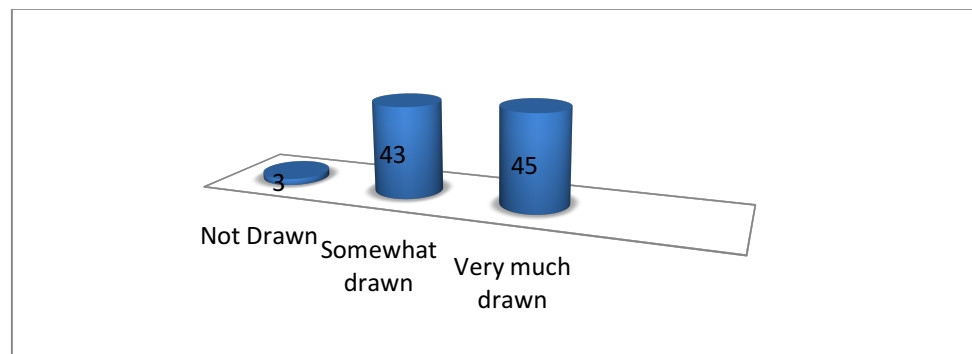


Figure 19. Extent to which middle and upper-class groups are drawn to God in times of grief and loss.

Question

“Do you believe that middle and upper-class family members will meet their loved ones again in the presence of Jesus at the resurrection? The response categories were; *not sure*, *somewhat sure*, *very sure*.

Results

Results show 37% of the respondents said the rich would be very sure, 33% indicating somewhat sure, and 30% believe that they are not sure. This is captured in figure 20.

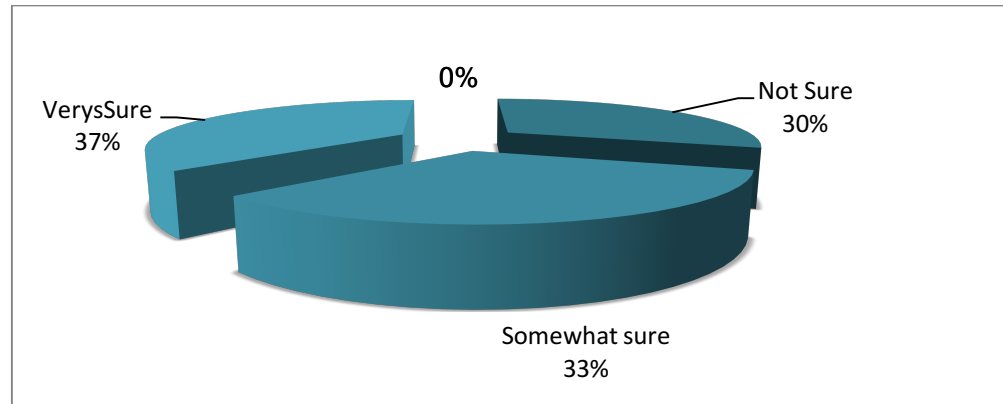


Figure 20. Degree of assurance in meeting loved ones at the resurrection.

Question

“If it were true that Jesus did offer a better life that is more fulfilling than at present, do you think that middle and upper-class families would seek him more earnestly as do the lower class?” The response categories were; not earnestly, somewhat earnestly, very earnestly, it would not make a difference.

Results

There were 91 responses gained. Two (2) believe the rich would take the offer, 21 would seek Him earnestly somewhat, 46 believed they would be earnest, and 22 think it would not make a difference. This result is complimented in figure 21.

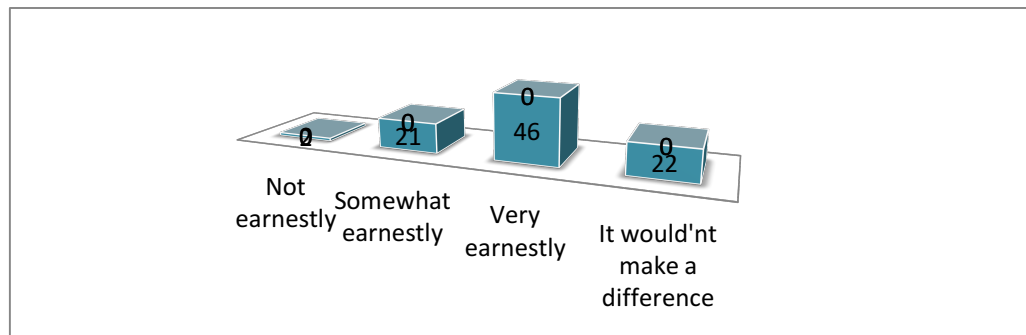


Figure 21. Consideration of Jesus for receiving a better life.

Determining the Outreach Evangelistic Engagement Strategy From Survey Analysis

From my analysis of the responses given by the participants, there was an imbedded consensus that showed clearly that a scientific approach to evangelism helps to identify felt needs. This approach provides the impetus for creative thinking relating to evangelistic methods to be implemented to engage the market place. I have found that the collective responses to each section of the survey offered insights in helping to designing the action plan to facilitate the intention of this project.

To administer treatment to all four parts of the sections with the stated intention of engaging the middle and upper-class families in Dennerly community, I propose two

marriage and family life enrichment conference, one married couple's conference and one all male conference to meet the demands of section one. I propose two training seminars in healthy lifestyle choices to address the subject of degenerate diseases with special reference to diabetes and cancer to meet the health concerns in section two. The hosting of one crime awareness conference with a special focus on dysfunctional homes as a path to criminality and violence against women to address burning concerns indicated in section three. And finally, to host a Bible reading and family prayer symposium with a view to helping participants to understand the biblical teaching of the concept of salvation, the state of the dead, and eternity as concerns set forth in section four.

What contributes to the meaningfulness of these endeavors is the fact that they all have universal appeals. There is a growing concern and need in the people population to find ways and means to address those concerns that are personal. These concerns range from family life issues, health issues, concern for the upsurge of crime and criminality, and a desire for assurance of a better life.

Launching of Project Intervention and Evaluating Progress

The program outline and approaches for conducting events to meet the intention of engaging the middle and upper-class families.

Table 6

Plan of Action and Rationale for Approach Action

1. The question of need for family stability (section one, question five) will be addressed by paying attention to the subject of family finance, health, and conflict management, emotional sensitivity, and crime in question two, three, and four.	
<i>Plan of action:</i> <ol style="list-style-type: none"> Conduct weekend family life enrichment conference to address the first four family concerns. Conduct an all-male conference to address the subject of fatherlessness in relation to crime. Execute a weekend marriage couples conference to help couples to manage marital intimacy 	
Date of event	Number of Participants
Weekend conference – February 3-5, 2017.	A total of 150 in attendance of which 36 were from the middle and upper-class families.
All men’s conference – August 24, 2017	An estimated of 250 men of which 90 men were from the middle and upper-class families.
Weekend married couples conference – October 27 & 28, 2017.	One Hundred twenty 120 married couples in attendance. 15 were from the stated group.
2. The question relating to diabetes and cancer as degenerate diseases in the section on family health deserves attention based on the answer to questions	
<i>Plan of action</i> <ol style="list-style-type: none"> Conduct one healthy lifestyle choices series via radio program on our radio station. Register participants to listen to the series and invite willing participants to register for the ‘Better Living Ministry training conference. 	
Date conducted	Number of Participants
a. Healthy Lifestyle series.	Twenty-five (25) persons from upscale bracket participated in the radio series.
3. In section three concerns relating to social issues raise concern about the level of crime, violence against women, child protection and safety, and suicide.	

Table 6 Continued

Plan of action	
a. Conduct a one-day conference to address the subject of crime, violence against women, and suicide in relation to dysfunctional homes. b. Conduct a two one-day seminar on child protection. c. Provide extension to child protection series via weekly radio program.	
Date Conducted	Number of participants
a. Conference on concern for crime, violence against women, and suicide. Conducted March 4, 2017	An estimated attendance of 125 participants thirty-six (36) from the target groups including the minister of government with responsibility for crime.
b. Child protection seminar was conducted at a festival for children and adolescent November 12, 2017.	An estimated attendance of 900 of which 85 children and parents were from the upscale community.
4. The concerns that were raised in section four are related generally to frequency of prayer and Bible reading in the family, and the subject of life after death.	
Plan of action	
a. Conduct a series of home visitation through the medium of study groups informed by counsels given in the Spirit of Prophecy writings.	
Date conducted	Number of participants
a. Commencement of home group - January 2017	There are nine (9) home groups & 15 persons from homes under study.
Other contributing support to strengthen these initiatives will be provided through the special radio program conducted every Tuesday at 8:00 am conducted by the research project leader. This radio ministry continues to impact the middle and upper-class families and remains the avenue that keeps them connected with the Adventist church.	

This action plan is not an attempt to address all the potential concerns that came to the surface after the evaluation of the survey. However, the programs conducted and the participation of family members makes a statement about Seventh-day Adventist possibility with the test group. A wide field of opportunity looms before us as a church here in Saint Lucia. The perceived difficulty of engaging the middle and upper-class social cohort is a farce and a misguided notion.

Summarization of Action Plan Executed in the Research Project

Marriage and Family Life Section

A weekend family life enrichment conference under the theme “Making families very strong” was conducted February 3-5, 2017 at La’bayee Seventh-day Adventist Church. A total of 150 persons were impacted by four seminars presented by Mrs. Catherine Leon, Pastor Caius Alfred, and Mrs. Joycelyn Eugene. The overall thrust of the event was to engage parents in a dialogue on the subject of parenting. Thirty-six persons from Dennery community participated in that life transforming conference.

All Male Conference

The all-male conference under the theme “Men are more than Muscles” was conducted to address the subject of fatherlessness and its correlation to crime. Three presenters made presentations to a gathering of 250 men of which 90 were from middle class families. Mr. Gregory St. Ange, a Saint Lucian motivational speaker residing in the United States of America, presented on the subject “Men! Know yourself,” Mr. Hilary Charlemagne did a presentation on “Going beyond the ordinary,” and as family life director of the Saint Lucia Mission of Seventh-day Adventist, I did the feature presentation titled, “The repositioning of the Saint Lucian father for greater connect with their children” with a special focus on boys and their fathers. This event was conducted at Coubaril Estate in Soufriere. Ninety men from the middle and upper-class groups were in

attendance. Russell Lake, a national radio personality from Helen Television Station moderated the event.

Married Couple's Empowerment Conference

The stated conference was conducted and 120 couples were in attendance with 15 were from the upscale group. The theme of the event was, "Intimate conversation: Making families very strong." This event was conducted at the Government of Saint Lucia Financial Center in Castries. I was the feature presenter and the series of seminars focused on various aspects of intimacy. It was highly engaging with couples being afforded the opportunity to participate in group discussions, demonstrations, question and answer sessions, and feedback. Each participant was served a workbook as a tool to assist in making the event a truly reflective experience. At the end of the conference a married couple's recommitment ceremony was conducted and commitment certificates were issued to couples which they signed as a renewal of their marriage vows.

Health and Family Section.

In consultation with Better Living Ministry organization, Mr. Everest Taylor conducted a series of health seminars via the Saint Lucia mission of Seventh-day Adventist radio station. The theme of the series was "better health, better living." Seventy persons registered for the event. As a result, 25 persons from the middle and upper-classes participated in the Better living conference and were certified as health educators.

Social Issues and Family

A one-day conference to address the subject of crime was convened at the La'bayee Seventh-day Adventist Fellowship Hall to address concerns for crime, violence against women, and suicide in relation to dysfunctional homes. The presenters were Mrs. Charmin Hippolyte from the Substance Abuse organization in Saint Lucia, Pastor Caius Alfred from Zion Seventh-day Adventist Church, Mr. Keith Smith from Back on Track Ministries, two representatives from the Royal Saint Lucia Police Force, and myself (director of family life ministry of the Mission in Saint Lucia). The minister of government with responsibility for internal security was present and provided commendation and high praise for the conference. He referenced it as a model to be emulated by other religious entities.

A children and adolescent festival for empowerment event was conducted November 12, 2017 at La'bayee Seventh-day Adventist Church. Nine hundred persons were in attendance of which 85 parents and their children were from the upscale groups. The children and adolescents were the main presenters. In the morning they presented songs and sermons about the love of God. In the afternoon session the festival commenced with a flag parade bearing statements about child sexual abuse. The director of Human Services in the ministry of Gender Relations Mrs. Elizabeth Lewis gave a short presentation. I did the closing remarks at the conclusion as director with responsibility for children and adolescent ministry in the Seventh-day Adventist Mission.

This emphasis was extended into a two-month weekly presentation addressing a series of subjects related to child protection issues via the Mission's radio station. This is

a program that I conducted every Tuesday during January and February of 2018 under the theme: “Protecting your child: Prayz Family Life Special.”

Spirituality and Family

During the period of executing the project, the volunteers did, and together with church leaders from Dennery, engaged in a series of home visitation. Nine Bible study groups were formed and 15 persons registered to participate in this event. Nine weekly Bible studies on various subjects were presented through the use of specially prepared materials and participants have become more acquainted with the Word of God.

Summary

This exercise documented the execution of an evangelistic approach with the intention to engage the middle and upper-class families in the Dennery community. The four areas of family concerns that were addressed are important evangelistic pathways that will provide the entry point for many of the stated family group. The respondents to the evangelistic plan have provided information that will assist greatly in informing the planning process now and in the future. The data that were accumulated and analyzed, did assist in helping to identify and address significant needs. The outcome has set the basis for further inquiry, planning, and potential action in the development of intentional ministry for these classes. Beyond the parameters of this project evidences abound showing that opportunities are available for the successful evangelization of the wealthy.

CHAPTER 6

PROJECT EVALUATION, LEARNING POINTS, AND RECOMMENDATIONS

The execution of the family life education process for engaging the wealthy generated some interesting responses in three areas of the project. The first was during the collecting of data when the survey was administered. Volunteers described this experience as being very friendly. The second was during the execution of family life education events. Three hundred and two persons from the middle and upper-class strata attended and benefited from the programs. They commended the church for hosting such transformational activities. And finally, 15 families are now registered in the Bible study program and four persons were baptized into the fellowship of the church.

The impact of the project was demonstrated in a number of ways as described in the implementation and results sections of this project. First, the engagement of the local congregation in an evangelistic outreach program that was focused on reaching groups that were not evident in their traditional approach to soul winning was instructive and engaging. The different methods that were used to reach the affluent groups in the study area provided an opportunity for the members of the local church to develop additional evangelistic tools that will be a part of their spiritual growth.

Second, the contacts made with the Dennery among the middle and upper-class individuals may have positive long-term consequences for the relationship between the church and the community. These relationships could be the building blocks for increase

access to the community that portend outcomes that may include commitment to the gospel message as presented by the Seventh-day Adventist church.

Finally, the materials and information derived from this evangelistic endeavor could be developed and improved over time as a means of continuous engagement and improvement in reaching out to the middle and upper-class residents in St. Lucia.

Also, several challenges were encountered in the implementation of the project. The pace of execution was hindered and this in part, may have minimized the anticipated outcomes. The relational atmosphere in the church was a challenge that influenced the execution of the plan. During the operation of the plan a number of other internal situations needed to be addressed so that advancement of the plan could be effected. Volunteers were trained and equipped for the task of connecting relationally with the community participants but many were discouraged and they abandoned their commitment to the project.

The *oikos* concept is a parallel principle that proved to be in compliance with the family life education agenda. It was an effective tool that produced some measure of relational awareness and revival in the church. This was the catalyst that encouraged the engagement of the test groups in the community. Kidder (2011) states, “The power of relationship is the power of invitation. It allows us to share our faith with our children and families, friends and neighbors, coworkers and acquaintances” (p. 123). He argues further, “Oikos is the most effective evangelistic approach, low in cost and high in return, often winning entire families and constantly enlarging our source of new gospel contacts [and converts]” (p. 125). Kidder’s contention about the importance of relational evangelism can be seen in the results of a research conducted in North American Division

of Seventh-day Adventist. The question investigated was; “how do people come to their relationship with Christ?” The result of research is shown in table 7.

Table 7

Instrument Influencing Members to Join the Adventist Church in North America

Brought up in an Adventist home	59 %
A friend or relative	58 %
Reading of literature	49 %
Public evangelistic meetings	36 %
Bible studies in the home	34 %
Visits by a pastor	20 %
Television or radio programs	20 %
Bible correspondence course	19 %
Material on the Internet	7%
Others	22 %

The most productive outcome in the evangelistic categories was family and friendship scoring the highest responses. Relational evangelism by this standard is truly an effective means of evangelism available to the Seventh-day Adventist church. The family life education plan was able to achieve its goal to a reasonable extent given the challenges encountered. The benefits experienced effected transformation at the Dennergy church as members participated in the efforts that sought to generate a response from the wealthy in the community.

Personal Learning Points

During the implementation of the project there were some important learning points. I learned that the use of the family life education plan was an attractive approach to engage the affluent families in Dennergy community was a meaningful activity. The

target groups were more willing to participate in the project than I initially anticipated. I found out that there was a correlation between meeting significant needs and the successful outcome of the study. It was quite insightful to have learned that the way to discover existing needs is to focus on connecting relationally with the people. The collecting and evaluating of demographic information was an important incentive in planning the project events. This feature provided the lubrication that the family life education approach needed to make it a powerful relationship-building tool. It was very encouraging to know that people of the middle and upper-class subgroups are not truly antagonistic to the gospel as presented by the Seventh-day Adventist church. The project proved that there is an unavoidable relation between demographics and ministry as presented in the work of Sahlin (2004, p. 35). It is important to secure the participation of the local church leaders as it is a critical part in launching an effective evangelistic initiative. And finally, all summed up to the all-consuming factor, making total reliance on God the cornerstone for successful outcomes.

The Implications of the Learning From the Project

A New and Meaningful Culture

The significance of this evangelistic approach is pregnant with benefits. If the church should pay more attention and create a culture that is sensitive to family life ministry, the church will possess a centrifugal influence in the community. To make the church a family equipping center is a revolutionary but innovative strategic idea. When churches focus on developing a strong family culture it will automatically empower families. Rainey (2001) was right when he postulated, “Strong families... can become incubators for growing leaders who can serve in the local church” (Chapter 5, para. 4).

There is a need for the church at Dennery to provide training and empowerment in helping members to transform in the area of family life. Rainey (2001) cites George Barna as saying, “Among born-again Christians, eight out of every ten want their local church to become more involved in helping them to be better parents” (Chapter 5, para. 5). Information like this can serve the purpose of instructing the church about the decisions it should make about ministry in the church and community.

There are financial implications for family life ministry. Kidder (2011) purports, “Oikos is the most effective evangelistic approach, low in cost and high in return” (p. 123). The family life education model should be adopted with promptness to help remedy the present condition in many families.

Recently the General Conference has initiated a new and bold approach to evangelism dubbed “Lord Transform Me.” It is the “Total Membership Involvement” (TMI) plan that is apostolic in nature (Acts 2:41-47). This initiative resonates with the need to introduce a family life base for ministry. When members are engaged in family life ministry: (a) they engage in a ministry that transforms them, (b) they experience the power of Christ graces as they share with others, (c) they naturally connect with families in a relationally friendly way, (d) they learn to become more people focused than program driven, (e) members become more exposed to human condition and their empathy is being provoked, (f) it creates greater momentum and engagement at the local and national level, (g) it creates opportunity to help shape the thinking of policy makers in the church, (h) it results in deepening the salvation of others and provides a meaningful path for membership conservation, and (i) it has the potential to make the church a disciple recruiting; disciple training; and disciple deployment center. This helps in

fulfilling the instruction of Jesus, “Therefore go and make disciples of all nations” (Matt 28:19).

Challenges and Opportunities Encountered

Internal Challenges

I found that the church at Dennery was fraught with a number of challenges such as; (a) relational conflicts, (b) having a mindset that was not willing to try a new approach to soul winning, (c) not having a people focus mindset, (d) project planners not possessing the prerequisite willingness to meet for effective planning, (e) administrative ineptness that slowed the forward movement of the project. These were some of the hurdles that had to be addressed in my attempts at facilitating the research project.

Internal Opportunities

These were times for earnest praying and reflection about the progress of the project and there were special times for teachings on the biblical and “spirit of prophesy” position of mission to the rich. These opportunities resulted in 37 persons enlisting for training to participate as volunteers in the plan. Fourteen of these persons eventually were involved as volunteers and participated in the project. There were times when confession of prevailing ignorance was made followed by admittance of the need to broaden the scope of planning to engage the rich in a more intentional manner.

The formation of the health team was commissioned to address the implications of the results of the Natural Church Development Church Survey (2016, p. 3). Table 7 represent the result of evaluating the health condition of the church by NCD America.

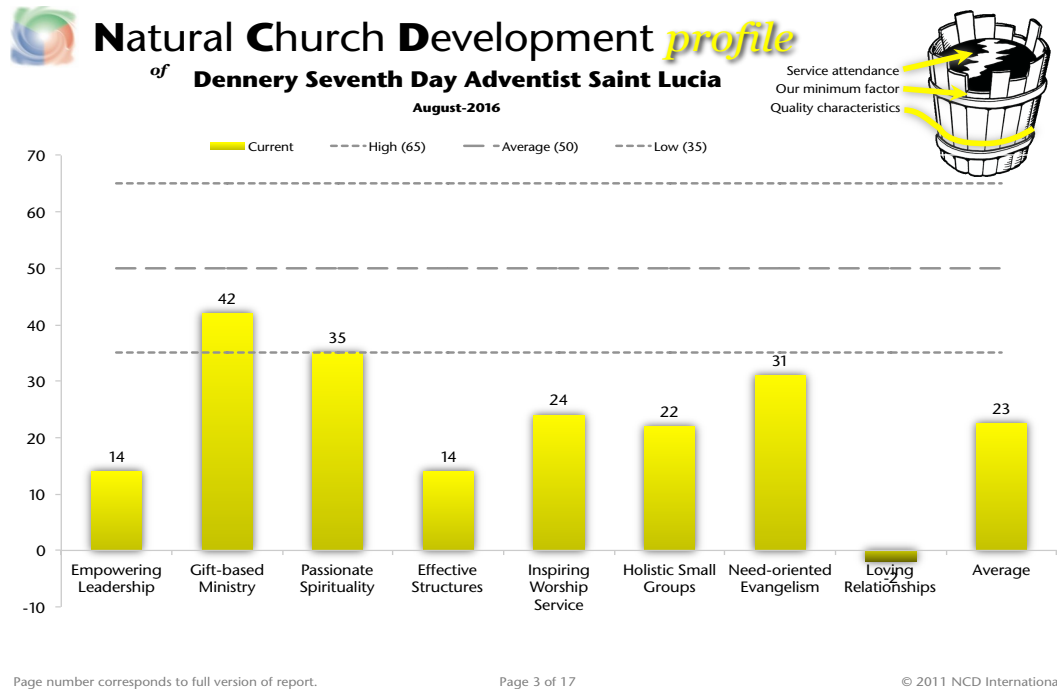


Figure 22. Natural Church Development profile of the Dennery Seventh-day Adventist church, Saint Lucia.

Figure 22 reveals the health condition of the church at the commencement of the project. While the results may be viewed as a challenge I preferred to view it as an opportunity to help to develop focused leadership capable of transforming the relational condition of the church. McIntosh and Reeves (2006) argue, “Unhealthy congregations often have toxic antibodies, which create unhealthful conditions that attack the live systems of the church” (Chapter 2, Section 1, para. 4). The major area that was in need of redress (see Table 8) was that of loving relationship. When this is addressed and members begin to live in a more relationally accepting way the church will become an attraction center.

Through the experience of visiting the families of the middle and upper-class in Dennery to complete the survey, volunteers found; (a) opportunities to pray for and provide encouragements to families, (b) invitations and opportunities for return visits to the families, (c) situations where they had to respond to questions that were asked about family life subjects, (d) opportunities to have conversation with members of families in a warm, friendly, and accepting way, and (e) opportunities to explain the work of the Seventh-day Adventist church locally and internationally. These were some of the opportunities that indicated that evangelism to the rich is a doable task. The project provided the church with opportunities to become engaged in a planned and innovative approach to evangelize the rich in the community through a variety of needs based action.

External Challenges and Opportunities Encountered

External Challenges

Here are some of the external challenges encountered along the way. If one were to categorize a person by the size of the house he or she lived in, in order to qualify them as being in the middle or upper-class that would be misleading. There were a number of homes where the physical appearance in terms of size revealed that the occupants could not be classified as belonging to the middle or upper-class category. It was also discovered that a number of middle and upper-class participants were found living in situations that did not qualify as being in the rank of the middle and upper-class. Many of the homes of the target group were unoccupied because the residents were living overseas and had re-migrated.

In terms of gender response, the females showed a greater measure of willingness to engage than their male counterparts. The men were more detached and unwilling to engage and some of them had to be given another visit to complete the process.

Another challenging aspect of the project was due to religious affiliation. This was observed when it came to completing the last section of the survey. Some family members felt that the activity was intended to challenge their religious bias. There were expressed dissatisfaction related to the way some members of the church lived and practice their profession and this was a deterrent to participants. And some people complained that the church is still relationally isolated and is not connecting with people in a meaningful way. These were some of the challenges encountered in the external space in which the survey was administered.

External Opportunities

It was observed by the greater percent of the volunteers that participated in the administering of the survey that the receptivity level on the part of the target group was admirable. They encountered friendly contacts with potential for returned visits to the home of the participants. They even reported that a significant number of persons from the targeted families had friends, relatives who were Seventh-day Adventist with whom they had had initial exposure to the Adventism message. Some of the participants were former members of the church and expressed desire to return to the Seventh-day Adventist faith. They even encouraged an extension of the project in other parts of the Island. So, volunteers were engaged in more than just inviting participants to acquire response to a survey, but were actually engaged in a witnessing ministry that generated response from persons from the target groups. These were early qualifiers that set the

stage to confirm my convictions of the need for such a project to qualify the urgent need to initiate a strategic plan to evangelize the economically fluid members of the Saint Lucia community.

Recommendations

Based on my observation throughout this journey in this project I would like to make several recommendations going forward into the future with a view for their implementation.

Recommendation #1: The Church Must Seek to Become Relationally Compliant With Family Life Measures and Make These the Baselines for Ministry

When it comes to attracting the attention of the public to its pews, the physical appearance of the church is important. However, it is the relational ambience that is set by the members living in loving fellowship with each other that is of utmost significance. When the church becomes relationally compliant with the teachings of Scripture the church will become a friendship center and a place of attraction for community people. Every church must teach and encourage the practice of the relational virtue of love (John 13:35). This love will be demonstrated in transforming action towards others. Braham (2014) states, “Love in action is the engine that drives family life evangelism” (p. 21). Relational evangelism is the bedrock for all successful attempts at soul winning at every level of the society. It includes elements of intentional mingling, showing empathy when others are hurting, ministering through discovered needs, soliciting the confidence of the people through relational attachment, and eventually presenting the invitation to follow Christ in the call to discipleship.

Recommendation #2: Make the Church a Center for Family Life Evangelism

The church is a center where families meet on a regular basis. The issues that are dealt with within the confines of its service are all family related. The congregants in the pew view the church as an entity that should care for its families. This is at the heart of the church and drives the membership attendance phenomenon. The myriad of family challenge that members are facing has raised their expectation of receiving help from the church in equipping them to deal with family difficulties. In light of this, I recommend that church leaders seek to make the church a family life center to provide help for families in dealing with the issues of life.

Recommendation #3: Revive a Holistic and Inclusive Mission Agenda

Addressing family issues provide a friendly avenue for attracting the attention of persons from all strata of the social structure. Family life ministry has the potential to develop and execute an all-inclusive evangelistic design that caters for everyone in the social stratification. Braham (2014) argues, “Through family ministries the church can go into the by-ways and hedges to proclaim the love of Christ” (p. 121). He argues further, “Family ministries in the church takes on new dimensions when families become focused on sharing this message, and through family evangelism, the church can take a significant step towards fulfilling the promise the Lord made to Abraham (Genesis 12:2, 3)” (p. 121). It sets the stage for a transformational discipleship program. This approach places the church on the intersection of a new day for evangelism with the family life education model.

Recommendation #4: View Family Life Ministry as a Catalyst to Greater Public Ministry

In the apostolic model, there was a strong family life component (Acts. 2:46) that needs to be intentionally replicated in the church. It accomplished five important evangelistic objectives: (a) it influences social cohesion in finding “favor with all the people,” (b) it is a catalyst to increase public soul winning effort (v. 47), (c) it will activate the participation of the total membership in the work, (d) it has a conservation plan subsumed in it, and (5) it is a compliment to the end time family revival predicted in Malachi 4:5, 6.

Recommendation #5: Develop a Community Sensitive Culture

It is to the community that the church is ordered by Christ to go to. The church was established for the community. Sahlin (2004) states categorical;

In order to become more visible and appreciated in the community, to get on the radar of civic leaders and the media, a church must be seen to sponsor activities that are outside the scope of what is considered to be the religious mission or institutional needs of the church... This means stepping out of the religious role of the church and becoming a participant in the secular life of the community. It is the act of showing the church to be a ‘good Neighbour.’ (p. 7)

Ministering through social contact helps the church to become a more meaningful social agent for change and this can be accomplished by the implementation of the family life education plan. This is what Rhone (1997) calls, “community redemption” (p. 76). When the church becomes integrated into the life of the community it attracts the participation of the rich.

Recommendation #6: Help Church Members to become more Class Sensitive.

The classless nature of the Gospel imposes upon the Seventh-day Adventist Church in Saint Lucia to practice reaching out to all people groups in the social space. With reference to the middle and upper-classes, the church needs to become intentional about engaging these groups with the gospel. Understanding the mindset of the groups and how they convert is a new investment that needs to be made in seeking to generate a response from them to the gospel presented by the church.

Conclusion

As the primary researcher, my intention for launching this project came with a sense of urgency. Scripture provides clear instructions in reference to the work for the economically mobile class of the community. The majority of church going and non-church going wealthy persons in the community are congregants of other church organization. Intentional evangelistic plans must be developed to confront the upscale class of Saint Lucia with the Seventh-day Adventist gospel. Much of what is said and done in this area reveals the absence of courage to, the lack of more attractive evangelistic approaches and a seeming unwillingness to work for the rich. The prevalence of existing negligence or apathy is what fuels the reason for this research project. The results revealed more of an internal challenge than that of external receptivity to the gospel on the part of the affluent. This study has discovered more openness to the gospel in the ranks of the middle and upper-class family than originally believed.

APPENDIX
Research Project Survey Form

Dolston Morian is a student of Andrews University in the United States of America. He is presently doing a course of study in partial fulfillment in a Doctor of Ministry degree in the area of family inquiry. Your voluntary assistance in answering the questions in this survey will assist greatly in accomplishing the task of developing a comprehensive plan for the families in the Dennery environs. The questions will be in the area of marriage and family life, family health, family and social concerns, and spirituality and the family.

Before you get started with the other questions, please share a little about you.

1. Gender ☐ Male ☐ Female
2. Age group ☐ 18-19 yr. ☐ 20-29 yr. ☐ 30-39 yr. ☐ 40-49 yr. ☐ 50 and over
3. How long has your family been established in this community?

☐ 5 - 10 years; ☐ 11 – 15 years; ☐ 16 – 20 years; or ☐ 20 and above.
4. To which family category would you say your family belongs to?

☐ Lower; ☐ Middle; ☐ Upper.
5. Would it be correct to say that middle and upper-class families do not experience family challenge as do the lower class families?
 - a. ☐ not correct; ☐ somewhat correct; ☐ very correct.

Marriage and family life

1. Are middle and upper-class families experiencing similar family challenges or different ones to those of the lower class families?

☐ not different; ☐ different; ☐ somewhat different; ☐ very different.
2. Which three of the seven subjects are of great concern for middle and upper-class families? ☐ finance; ☐ marriage; ☐ divorce; ☐ conflict management; ☐ children; ☐ sickness; ☐ death; ☐ health; ☐ family investment; ☐ relational intimacy.

3. Would you say that middle and upper-class families are concerned about dealing with emotional pains in their families?
 - a. ☐ not concern; ☐ somewhat concern; ☐ very concern.
4. Are middle and upper-class families concerned about their children and illegal drugs, gang activity, sexually transmitted infections as do the lower class?
 - a. ☐ not concern; ☐ somewhat concern; ☐ very concern.
5. Would it be true to believe that middle and upper-class families are earnestly seeking help to secure their families and make them more stable?
 - ☐ true; ☐ somewhat true; ☐ mostly true; ☐ very true; ☐ never true.

Health and the family

1. Are diabetes, heart disease, and other degenerate diseases a concern for upper and middle class families as it is for lower class families?
 - ☐ never; ☐ some of the times; ☐ most of the time; ☐ all of the time.
2. Is the conversation about cancer a gripping one for middle and upper-class families as in lower class families? ☐ not gripping; ☐ somewhat gripping; ☐ very gripping.
3. As a middle or upper-class family member, would you be grateful to learn that there is a direct relation between spirituality and health?
 - ☐ not grateful; ☐ somewhat grateful; ☐ very grateful.
4. Would you find it rewarding to know that a great percent of the diseases and sickness in our society can be addressed by making lifestyle changes?
 - ☐ not rewarding; ☐ somewhat rewarding; ☐ very rewarding.
5. Would it be true to say than men in middle and upper-class families are generally engaged in providing domestic support for their homes than those in lower class families?
 - a. ☐ not engaged; ☐ somewhat engaged; ☐ very engaged.

Social issues

1. Would you say that crime is a concern for the middle and upper-class families as it may be for the lower-class families?

- () not a concern; () somewhat a concern; () a grave concern.
2. Is violence against women an important conversation to your family?
() not important; () somewhat important; () very important.
3. Would you say that sufficient is been done to help middle and upper-class families to understand and deal with suicide?
() not sufficient; () somewhat sufficient; () very sufficient.
4. Is it accurate to say that middle and upper-class families are as concern about child abuse as do the lower class families?
() not concern; () somewhat concerned; () very concerned; () deeply concerned.
5. Is the aggressive and abusive trend with men a subject of concern for middle and upper-class families as it is for lower class families?
() not a concern; () somewhat of a concern; () very much a concern.

Spirituality and the family

1. Do you think reading the Bible in middle and upper-class families is done as often as that of the lower class families? () not often; () somewhat often; () very regular.
2. Would it be accurate to say that middle and upper-class families meet and pray as a family as the lower class? () not regularly; () somewhat regularly; () very regularly.
3. Would you say that middle and upper-class families drawn to God for help in times of grief and loss? () not drawn; () somewhat drawn; () very much drawn.
4. In the face of death, do you believe that middle and upper-class family members will meet their loved ones again in the presence of Jesus at the resurrection?
() not sure; () somewhat sure; () very sure.
5. If it were true that Jesus did offer a better life that is more fulfilling than at present, do you think that middle and upper-class families would seek him more earnestly as do the lower class? () not earnestly; () somewhat earnestly; () very earnestly; () it would not make a difference.

THANKS FOR YOUR PARTICIPATION. Mr. DOLSTON MORIAN WOULD GREATLY APPRECIATE THIS.

REFERENCE LIST

- Allison, M., & Kaye, J. (2005). *Strategic planning for nonprofit organization*. Hoboken, NY: John Wiley & Sons.
- Ancient Hebrew Research Center. (n.d.). Hebrew word definitions: Covenant. Retrieved from http://www.ancient-hebrew.org/vocabulary_definitions_covenant.html
- Anderson, R. (1982). *On being human*. Grand Rapids, MI: Eerdmans.
- Arn, W. (1982). *The Master's plan for making disciples*. Pasadena, CA: Church Growth.
- Balswick, J. O., & Balswick, J. K. (1999). *The family*. Grand Rapids, MI: Baker Books.
- Barclay, W. (1975). *The daily study Bible*. Edinburgh, Scotland: The Saint Andrews Press.
- Barry, B. (1998). Social exclusion, social isolation, and the distribution of riches. Retrieved from https://papers.ssrn.com/sol3/papers.cfm?abstract_id=1158903
- Blau, J. R., & Blau, P. M. (1982). The cost of inequality: Metropolitan structure and violent crime. *American Sociological Review*, 114 -129.
- Boston, T. D. (2013). *Race, class and conservatism*. New York, NY: Routledge.
- Bounds, E. (1997). *E. M. Bounds on prayer*. New Kensington, PA: Whitaker House.
- Branton, C. A. (1996). The relationship between female adolescent drug use and drug use attitudes and perceived parenting style in upper middle class families. Retrieved from: <http://search.proquest.com/docview/304256162?accountid=8313>
- Braham, B. B. (2014). *A Practical guide to evangelism*. Doral, FL: Inter America Association.
- Branton, C.A. (1996). The relationship between female adolescent drug use and drug use attitudes and perceived parenting style in upper-class families. Retrieved from <http://search.proquest.com/docview/304256162?accountid=8313>
- Brown, J. S. (1951). Social class, intermarriage, and church membership in a Kentucky community. *American Journal of Sociology*, 232-242. Retrieved from <http://www.jstor.org/stable/2771643>
- Brueggemann, W. (1993). *Biblical perspective of evangelism: Living in a three storied universe*. Nashville, TN: Abingdon Press.

- Burton, C. E. (2009). *Basic sociology*. Bloomington, IN: Arbor House.
- Burrill, R. (1993). *Revolution in the church*. Fallbrook, CA: Hart Research Center.
- Burrill, R., & Evans, T. (2014). *Creating healthy Adventist churches through Natural Church Development*. Collegedale, TN: College Press.
- Chand, S. R. (2011). *Cracking your church's culture code* [Kindle edition]. San Francisco, CA: Jossey Bass.
- Chang, S. S., Stuckler, D., Yip, P., & Gunnell, D. (2013). Impact of 2008 global economic crisis on suicide: Time trend study in 54 countries. *BMJ*, 347, f5239.
- Charon, J. M. (2009). *Ten questions: A sociological perspective*. Belmont, CA: Cengage Learning.
- Chilcote, P. W., & Warner, L. C. (2008). *The Study of Evangelism: Exploring a missional practice of the Church*. Grand Rapids, MI: William B. Eerdmans Publishing Company.
- Chilcote, P. A., & Lacey, C. W. (2008). *The study of evangelism*. Grand Rapids, MI: Eerdmans.
- Clark, T. N., & Lipset, S. M. (1991). Are social classes dying? *International Sociology*, 6(4), 397-410.
- Cliff Notes. (n.d.). Types of social classes of people. Retrieved from: <http://www.cliffsnotes.com/sciences/sociology/social-and-global-stratification/types-of-social-classes-of-people>
- Coleman, R. E. (1993). *The master plan of evangelism*. Grand Rapids, MI: Baker.
- Coleman, R. E. (2006a). *Master plan of evangelism*. Grand Rapids, MI: Baker.
- Coleman, R. E. (2006b). *The master plan of evangelism* [Kindle edition]. Grand Rapids, MI: Baker.
- Craig, B. (2004). *Searching for intimacy in marriage*. Hagerstown, MD: General Conference Ministerial Association of Seventh-day Adventist.
- Davidson, R. M. (2012). Homosexuality in the Old Testament. (In R. E. Gane, N. P. Miller, & H. P. Swanson (Eds). *Homosexuality, marriage, and the church*. (Chapter 1, p.6). Berrien Springs, MI: Andrews University Press.

- De Villiers, P. G. (2008). Peace in Luke and Acts. A perspective on biblical spirituality. *Acta Patristica et Byzantina*, 19, 110-134.
- Dictionary. (n.d.). Volunteerism. Retrieved from www.google.com
- Dictionary.com. (n.d.). Subgroup. Retrieved from www.dictionary.com
- Doss, G. R. (1999). Spiritual growth through family evangelism. *Ministry Magazine*. Retrieved from: <https://www.ministrymagazine.org/archive/1999/02/spiritual-growth-through-family-ministries>
- Ediger, M. J. (2015, February 9). *Biblical basis for the doctrine of the Trinity*. Retrieved from <http://www.dtl.org/trinity/article/biblical.htm>
- Engel, B. (2002). *The emotionally abusive relationship*. Hoboken, NJ: John Wiley & Sons.
- Freedman, D. N. (1996). *The Anchor Yale Bible dictionary* (Vol. 1, p. 1179). New York, NY: Doubleday.
- Friedman, T. L. (2005). *The world is flat*. Union Square West, NY: Farrar, Straus and Giroux.
- Froom, L. E. (1956). *The coming of the Comforter*. Hagerstown, MD: Review and Herald.
- Fukuyama, Y. (1961). The major dimensions of church membership. *Review of Religious Research*, 2(4), 154-161. Retrieved from https://www.jstor.org/stable/3510955?seq=1#page_scan_tab_contents
- Gane, R. E., Miller, N. P., & Swanson, H. P. (Eds.). (2012). *Homosexuality, marriage, and the church*. Berrien Springs, MI: Andrews University Press.
- Gallagher, C. J. (2012). *Family theology*. Harrisburg, PA: Morehouse.
- Garland, D. R. (1999). *Family ministry*. Downers Grove, IL: InterVarsity Press.
- Genetics Home Library. (n.d.). DNA. Retrieved from <https://ghr.nlm.nih.gov/primer/basics/dna>
- Gilbert, D. (2015). *The American class structure in an age of growing inequality* (9th ed.). Thousand Oaks, CA: Sage.
- Goode, E. (1966, July). Social class and church participation. *American Journal of Sociology*, 72(1), 102-111. The University of Chicago Press. Retrieved from: <http://www.jstor.org/stable/2775763>

- Harrington, B., & Absalom, A. (2016). *Discipleship that fits*. Grand Rapids, MI: Zondervan.
- Henry, M. (1961). *Commentary on the whole Bible*. Grand Rapids, MI: Zondervan Publishing House.
- Hybels, B. (2016). *From here to there*. Grand Rapids, MI: Zondervan.
- Hybels, B. (2004). *The volunteer revolution: Unleashing the power of everybody* [Kindle edition]. Grand Rapids: MI. Zondervan.
- Innes, E. (2014). How suicides soured during the recession: 10,000 lives were taken in Europe and North America during recent crisis. Retrieved from <http://www.dailymail.co.uk/health/article-2655170/The-financial-crisis-caused-10-000-suicides-Europe-North-America-study-shows.html>
- Jolie, R. B. (2010). *We're parents too! Changes in father involvement in domestic labor among urban middle class dual-worker couples* (Doctoral dissertation). Retrieved from http://digitalrepository.unm.edu/anth_etds/36
- Karlsen, S., & Nazroo, J. Y. (2001). *Relation between racial discrimination, social class, and health among ethnic minority groups*. Retrieved from <http://ajph.aphapublications.org/doi/abs/10.2105/AJPH.92.4.624>
- Kaufman, G. M. (1980). *Power in middle-class American marriage: its structure bases, and relationship to mental health* (Doctoral dissertation), Wayne State University, Detroit, MI.
- Keller, S., & Zavalloni, M. (1964). Social class and ambition: A respecification. *Social Forces*, 43(1), 58-70.
- Kelly, M. (2005). *The seven levels of intimacy*. NY: Fireside.
- Kendall, D. (2012). *Sociology in our times*. Belmont, CA: Cengage Learning.
- Kendall, D. (2013). *Sociology in our time* (9th ed.). Belmont, CA: Wadsworth Cengage Learning.
- Keller, S., & Zavalloni, M. (1964). Social class and ambition: A Respecification. *Social Forces*, 43(1), 58-70.
- Kotter, J. (2012). *Leading change*. Boston, MA: Harvard Business Review Press.
- Kidder, S. J. (2008, July). The power of relationship in evangelism. *Ministry Magazine*. Retrieved from www.ministrymagazine.org

- Kidder, S. J. (2009). *Majesty: Experiencing authentic worship*. Hagerstown, MD: Review and Herald.
- Kidder, S. J. (2011). *The big four*. Hagerstown, MD: Review and Herald.
- Koranteng-Pipim, S. (1996). *Receiving the Word*. Ann Arbor, MI: Berean Books.
- Lamont, M. (1992). *Money, morals, and manners: The culture of the French and the American upper- middle class*. Chicago, IL: University of Chicago Press.
- Liu, E., Holosko, M. J., & Lo, T. W. (Eds.). (2009). *Youth empowerment and volunteerism*. Tat Chee, Hong Kong: City University of Hong Kong Press.
- Long, J. (2004). *Emerging hope*. Downers Grove, IL: InterVarsity Press.
- Luther, M. (1954). *Commentary on Romans*. Grand Rapids, MI: Zondervan.
- Malphurs, A. M. (2005). *Advanced strategic planning: A new model for church and ministry leaders*. Grand Rapids, MI: Baker.
- Marchena, E. (2003). *The intersection of work and family in middle class dual-earner families* (Doctoral dissertation). University of Chicago, IL.
- Martinborough, G. O., & Martinborough, W. (1984). *Family life evangelism manual*. Miami, FL: Inter-American Division of the General Conference of Seventh-day Adventist.
- Martinborough, G. O., & Martinborough, W. (2004, August). Integrated family life evangelism. *Ministry Magazine*. Retrieved from: <https://www.ministrymagazine.org/archive/2004/08/>
- Martineau, P. (1958). Social classes and spending behaviors, *The Journal of Marketing*. Retrieve from <http://www.jstor.org/stable/1247828> 121-130
- Maynard-Reid, P. U. (1997). *Complete evangelism*. Scotsdale, PA: Herald Press.
- Maxwell, J. C. (2010). *Everyone communicates, few connect*. Nashville, TN: Thomas Nelson International.
- McIntosh, G. L., & Reeves, R. D. (2006). *Thriving churches in the twenty-first century: 10 life-giving systems for vibrant ministry*. Grand Rapids, MI: Kregel.
- Miller, P. E. (2009). *The life of prayer*. Colorado Springs, CO: NavPress.
- Mittleberg, M. (2007). *Becoming a contagious church*. Grand Rapids, MI: Zondervan.

- Nazroo, J. Y., & Karlesn, S. (2001). Ethnic inequalities in health: Social class, racism and identity. *Health Variations Programme*, Lancaster University.
- Newbigin, L. (2001). *The Gospel in a pluralistic society*. Grand Rapids, MI: Eerdsman.
- Natural Church Development Church Survey. (2016, August). Basic profile Dennerly Seventh-day Adventist Church, Saint Lucia. Retrieved from <https://ncdchurchsurvey.org/en/results/35475>
- Nichol, F. (1978a). Genesis to Deuteronomy. *The Seventh-day Adventist Bible commentary* (Vol. 1, p. 313). Hagerstown, MD: Review and Herald.
- Nichol, F. (1978b). Acts to Ephesians. *The Seventh-day Adventist Bible commentary* (Vol. 6, p. 1007). Hagerstown, MD: Review and Herald.
- Pamplona-Roger, G. D. (1995). *Enjoy it*. Miami, FL: Inter America Association.
- Parker, J. C. (Jr). (2012). *Renovating your marriage room by room*. Chicago, IL: Moody.
- Pollard, S. (2011, August). The breakdown of family life has led to today's anarchy. *Express*. Retrieved from <http://www.express.co.uk/comment/expresscomment/264228/The-breakdown-of->
- Post, S. (1994). *Spheres of love: Towards a new ethics of the family*. Dallas, TX: Southern Methodist University Press.
- Pippert, R. M. (1999). *Out of the saltshaker and into the world*. Nottingham, England: Inter-Varsity Press.
- Rainer, T. S. (2001). *Surprising insights from the Unchurched*. Grand Rapids, MI: Zondervan.
- Rainer, T., & Geiger, E. (2011). *Simple church*. Nashville, TN: B&H Group.
- Rainey, D. (2001a). *Ministering to twenty-first century families*. Nashville, TN: W Group.
- Rainey, D. (2001b). *Ministering to twenty-first century families*. Nashville, TN: Thomas Nelson.
- Rhone, D. W. (1997). *A suggested methodology for establishing evangelistic contact with the upper classes in Jamaica* (Doctoral dissertation). Ann Arbor, MI: ProQuest Information and Learning Company.
Retrieved from <http://search.proquest.com/docview/304256162?accountid=8313>

- Rock, C. (2000). *Handbook of Seventh-day Adventist theology*. Hagerstown, MD: Review and Herald.
- Rodman, H. (1963). The lower class value stretch. *Social Forces*, 42(2), 205-215.
- Rollins, B. C., & Feldman, H. (1970). Marital satisfaction over the family life cycle. *Journal of Marriage and the Family*, 32(1), 20-28. Retrieved from <http://dx.doi.org/10.2307/349967>
- Roy, R. (2002). *A challenge to the remnant*. Frederick, MD: NDM Books.
- Saarni, C. (1999). *The development of emotional competence*. New York, NY: Guilford Press.
- Sabuin, R. A. (2010). Zacchaeus: A man with many connections. *Ministry Magazine*. Retrieved from <https://gcminrn.s3.amazonaws.com/cdn/ministrymagazine.org>
- Sahlin, M. (1993, September). Friendship evangelism. *Ministry Magazine*. Retrieved from: <https://www.ministrymagazine.org/archive/1993/09/friendship-evangelism>
- Sahlin, M. (2004). *Understanding your community*. Lincoln, NE: Center for Creative Ministry.
- Saint Lucia Seventh- day Adventist Mission Executive. (2017, June 22). Minutes of the executive committee. Documents of the secretariat. Saint Lucia.
- Schwartz, C. A. (1996). *Natural church development* (8th ed.). St. Charles, IL: Church Smart Resources.
- Schwartz, C. A. (2012). *All by itself: Adventist*. Avenwedder St, Germany: Mohndruck GmbH, Gutersloh.
- Sevier, R. A. (1992, Spr). Is demography destiny? *Journal of College Admission*, 135, 13-22.
- Sewell, W. H., & Shah, V. P. (1968). Social class, parental encouragement, and educational aspirations. *American Journal of Sociology*, 559-572.
- Smith, R. T. (2013). *The Negro family in British Guiana: Family structure and social status in the villages* (Vol. 9). London, United Kingdom: Routledge.

- Spitler, H. D. (1986). The study of stratification by American sociology, 1920-1970 (Social Mobility, class stratum, inequality, Chicago, Columbia, Harvard). (Order No. 8605747, Emory University). ProQuest Dissertations and Theses, 290-290 p. Retrieved from <http://search.proquest.com/docview/303445961?accountid=8313>. (303445961)
- Stenbakken, R. O. (1977, December). Church growth through family-life centers. *Ministry Magazine*, 17.
- Sullivan, T. A., Warren, E., & Westbrook, J. (2001). *The fragile middle class: Americans in debt*. Retrieved from <http://www.citeulike.org/group/2630/article/340849>
- Thomas, E. (2007). What is demography. Retrieved from https://s3.amazonaws.com/academia.edu.documents/37539805/What_is_Demography.pdf?
- Urban Dictionary.com. (n.d.). *Carpe diem*. Retrieved from www.urbandictionary.com
- Vine, W. E. (1984). *The expanded Vine's expository dictionary of New Testament words*. Minneapolis, MN: Bethany House.
- Ware, B. A. (2005). *Father, Son, and Holy Spirit: Relationships, roles, and relevance*. Wheaton, IL: Crossway.
- Weber, M., & Mills, C. W. (1946). *From Max Weber: Essays in Sociology*. (Translated, Edited and with an Introd. by H. H. Gerth & C. W. Mills, 1973), NY: Oxford University Press.
- White, E. G. (1887). Letter 14 (Unpublished letters). Berrien Springs, MI: E. G. White Research Center, Andrews University.
- White, E. G. (1899). *Medical ministry*. Hagerstown, MD: Review and Herald.
- White, E. G. (1983a). *Ministry of healing*. Hagerstown, MD: Review and Herald.
- White, E. G. (1983b). *The Adventist home*. Hagerstown, MD: Review and Herald Association.
- White, E. G. (1948). Testimonies to the church (Vol. 9). Mountain View, CL: Pacific Press.
- White, E. G. (1948). *Testimonies to the church* (Vol. 6). Mountain View, CL: Pacific Press.
- White, E. G. (1900). *Christ's object lessons*. Silver Spring, MD: Ellen G. White Estate.

- White, E. G. (2010b). *Great controversy*. Silver Spring, MD: Ellen G. White Estate.
- White, E. G. (2010a). *Ministry of healing* [Kindle ed.]. Ellen G. White Estate.
- White, E. G. (2010c). *The desire of ages*. Silver Spring, MD: Ellen G. White Estate.
- Wiggins, K. (1975). *Soul winning made easy*. Mountain View, CA: Pacific Press.
- Wilkinson, B. H. (2000). *The prayer of Jabez*. Sisters, OR: Multnomah.
- Williams, I. R. (2008). *Strategic planning in small business: A phenomenological study investigating the role, challenges, and best practices of strategic planning*. Capella University, ProQuest. 3320816.
- Williams, D. R. (2002). Racial/ethnic variations in women's health: The social embeddedness of health. *American Journal of Public Health*, 92, 588-597.
- Williams, D. R. (2003). The health of men: Structured inequalities and opportunities. *American Journal of Public Health*, 93(5), 724-731.
- Williams, D. R. (2008, September). The health of men: Structured inequalities and opportunities. *American Journal of Public Health*, 98(1), S150-S157.
- Wiseman, J. D. (2013). Wage stagnation, rising inequality and the financial crisis of 2008. *Cambridge Journal of Economics*, 37(4), 921-945. Retrieved from <https://www.american.edu/cas/economics/pdf/upload/2012-1.pdf>
- World Bank. (2010, May 10). St Lucia population and housing census 2010. Retrieved from <http://catalog.ihnsn.org/index.php/catalog/4328/study-description>
- Zimmerman, C. (1947). *Family and civilization*. New York, NY: Harper and Row.

VITA

Name: Dolston Lambert Morian

Education:

2013-2018 Doctor of Ministry degree at Andrews University, Berrien Springs, MI

2005-2013 Master's in Pastoral Theology with Inter-America Theological Seminary

2011 Certification in Change Management and Negotiation GAMMA Learning Institute – St Lucia

1990–1995 Bachelor of Arts Theology/Pastoral Emphasis (Minor in biblical language) University of Southern Caribbean

2010 Certification in Train the Trainer seminars GAMMA Learning Institute – St Lucia

2010 Certification in Negotiation Skills with GAMMA Learning Institute I Saint Lucia.

2017 Certification in Child Safety and Protection with Darkness to Light international

Ordination:

2009 Ordained by the St Lucia Mission of Seventh-day Adventist to Gospel ministry

2009 Confirmed Status Officer (Government of St Lucia)

Employing Organization:

1997- Present Pastor, St Lucia Mission of Seventh-day Adventist

1996 Intern pastor, Eastern Caribbean Conference of Seventh-day Adventist

Experience:

2011-Present Director of Family life, Sabbath School, Children & Adolescent

2007-2011 Senior district pastor of Bon Novell District (four Churches).

2003-2007 Senior district pastor of Dennery District (four churches).

2003-Present Presenter of Prayz Family Life Special radio speaker for 10 years

1999-2003 Senior district pastor of Anse la Raye District (five churches)

1997-1998 Intern Pastor (Castries District of Seventh-day Adventist)

